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METHODISM AND ALCOHOL
"
Recommendations For A Beverage Alcohol Policy
Based on the Ever-Changing Historic
Disciplinary Positions of American Methodism

A Dissertation
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Ivan Blackwell Burnett, Jr.
"

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This dissertation, written by

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*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

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PREFACE

My interest in the temperance movement came early. Born into the Bible belt of Mississippi my early years were very much influenced by my parents who were total abstainers and very devoted Methodist church members. When I was in elementary school, my local church had a week-long study of the evil effects of beverage alcohol. The study so convinced me, that I tried to divide my school class into the "for" and the "against." My closest friends were only those "for" abstaining, and we were clearly the "good guys."

This pattern of judging people by whether or not they drank continued through high school and college. For this reason alone I voted against the admission of a "drinker" to the high school Key Club. In college I felt superior to most of my fraternity brothers because I abstained and they did not.

The change from a total abstinence position did not come until I left the South to attend a large, cosmopolitan divinity school. There, for the first time, I began to realize that my self-righteousness was separating me from almost everyone. Yet all around me were persons whom I considered better Christians than I. Studies at the divinity school had their influence, too. It was a shock to do a paper on John Wesley and discover that he liked wine!

Over the next few years my interest in the whole subject continued. Each taste of wine even at a communion service gave me great feelings of guilt. At the same time I could tell a "nigger" joke and

not feel nearly as guilty. This disparity between drinking and other dimensions of the Christian faith nagged me.

In my second pastorate I found an old communion set. It was obviously one in which wine was supposed to be used. When had we Methodists used wine in communion and when had we stopped? Five years later in Arizona, my wife's grandmother showed me a precious item--an 1872 Methodist Episcopal Church *Discipline*. In it there were resolutions and admonitions pertaining to wine usage in the sacrament. They suggested that drinking in 1872 was a very live issue.

More than my personal feelings and curiosity were involved, however. The Methodist Church's position on beverage alcohol has had tragic consequences. It has distorted history by suggesting that total abstinence is *the* historic position of The Methodist Church, and *the* historic position of John Wesley. It has placed the emphasis in the wrong place: asking specifically if a Methodist minister will set a disciplined example by abstaining from the use of tobacco and alcohol, and by not asking something specific about something like supporting the brotherhood of man, e.g., "Will you ask Negroes into your own home?"

In the local church it has led to dishonesty by encouraging good Christians to hide their beer cans when the pastor is around. Even though a pastor's personal stance toward persons with drinking problems may be open and accepting, it takes time for persons to learn this. They have come to believe that Methodism condemns them.

Eventually a growing interest in pastoral counseling led me

back to school--and led me to the opportunity to investigate for myself, once and for all, this matter of Methodism and alcohol!

It was very fortunate that the majority of the research could be done at the School of Theology at Claremont, California. Robert Maloy, the library director, helped find an abundance of material that is just now being catalogued. Mrs. Jochimsen, of the library staff, assisted my frequent searches in the rare book room.

The research on Wesley's position is based entirely on works found either here or at the Honnold Library of the Claremont Colleges. Essential reading included two recognized biographies on Wesley, two different sets of Wesley's *Works*, his *Letters*, his *Journal*, his *Primitive Physic*, and compendiums such as those edited by Outler or Burtner and Chiles. (See bibliography.)

Material was gathered by using the indices to look up all words related to drinking, e.g., abstinence, ale, aqua vitae, beer, beverage, brandy, cordial, discipline, dram, drink, drunk, drunkard, drunkenness. Even such a word as "sacrament" was helpful. In this way it was possible to get a fairly good sample of what Wesley had to say in his thousands of writings.

The other chapters were not researched so easily. The attempt to cover adequately the past and present positions of The Methodist Church necessitated a trip to Washington, D.C. While there I was assisted greatly by Tom Price, Director of the Department of Alcohol Problems and Drug Abuse, Board of Church and Society, The United Methodist Church. He opened the files of his department and its

predecessors, the various Boards of Temperance. He escorted me into the boiler room where the choicer bits of information are secreted away and allowed me to borrow almost everything except the minutes of the various boards, and to copy those. Even more helpful was the time he spent sharing his keen insights into the changes of the Methodist position and his understanding of the present position.

Also, in Washington, Larry and Phyllis Wayman of the Department of Alcohol Problems and Drug Abuse were kind enough to share their home with me. They put me in touch with several fine scholars at Wesley Seminary, furnished transportation, and helped with directions to the Library of Congress. They allowed me to do research uninterrupted by conversation, yet gave me the warmth of their support and companionship when I tired of the cold library halls.

Roland Kircher, Director of the library at the Wesley Theological Seminary, Washington, D.C., gave me a special tour of the rare book room and allowed me to work with the only complete set of Methodist Protestant *Constitution and Discipline*. Because time was so limited he was gracious enough to have his staff assist me by copying library cards and other valuable information.

In spite of the trip to Washington and the use of these two libraries there was still one big gap in the survey: the certain *Disciplines* from the Methodist Episcopal Church, South. My good cousin and theolog at the Perkins School of Theology, Joseph G. Burnett, had access to this material and obtained it for me. His willingness to take this time and effort was greatly appreciated.

Here at Claremont I was also aided by the wide knowledge and associations of Howard Clinebell. In addition to serving as my advisor and as my mentor in the area of pastoral care, he suggested resources that would have taken hours to discover. He recommended having the archives run at the Rutgers University Summer School of Alcohol Studies. He guided me to other crucial material and eliminated tertiary resources. I am indebted to him for looking at my position from both the alcohol perspective and that of pastoral care.

F. Thomas Trotter, Dean of the School of Theology at Claremont, has been very helpful from his Methodist perspective and in his theological insights. The greatest help was in our initial meeting in which he helped sharpen my focus for the study and thus saved hours of time.

Harvey Seifert has not only been willing to read my rough drafts, but also has read my earliest *attempts* at a rough draft. In addition, he aided in exploring the ethical dimensions of the study and helped maintain my focus.

My family deserves many words of thanks. My brother, Steve, has constantly expressed interest. My parents gave me the heritage of espousing and faithfully following the position of total abstinence. My sons gave up "playing with Daddy" for quite a while.

The greatest words of appreciation go to my wife, Joanne. She has served as typist, secretary, teacher, loving critic, wife, mother, etc. Her suggestions have helped the study make sense to the innocent reader. Upon seeing some of her comments written on the paper, Harvey

Seifert wrote, "You are fortunate in having such an astute and perceptive wife." I am, indeed.

The final recommendations in the study are humbly submitted. If they encourage *any* United Methodists to take a closer look at our great heritage, then they will have done something. If they should cause debate and increased research and concern, then this has been a worthwhile task.

Ivan Burnett, 1973

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PART I

INTRODUCTION

CHAPTER I

SCOPE AND LIMITATIONS

This is a study of American Methodism's ever-changing position on beverage alcohol. To discover American Methodism's original position, we will explore John Wesley's position; to discover the later changes in American Methodism's position, we will investigate all the statements on the subject in the *Disciplines*.¹ Once this study is completed we will then investigate some of the other factors to be considered in recommending today's position. Finally, we will conclude what we have learned from the study of the *Disciplines* and from the other factors and then recommend a United Methodist beverage alcohol policy based on these conclusions.

This study does not cover every facet of Methodism's relation to alcohol. For instance, we will explore neither the alcohol practices of individual Methodists, nor all of the many factors which influenced the official position of Methodism. To know precisely what this study does and does not include will require examining the meaning of certain terms found in the title.

¹ The *Disciplines* referred to here include those of The Methodist Church, the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Methodist Protestant Church, and The United Methodist Church. ("The" is legally part of the name of the first and last churches only.)

Methodism

This study is limited to Methodism in the United States. The study of Wesley's position appears only because it is a necessary prerequisite to understanding the American Methodist position. It is not an attempt to understand the position of beverage alcohol in the British Isles. Furthermore, whenever the term "American Methodism" is used it refers only to Methodism in the United States and not to Methodism in any other part of the Americas.

By speaking of "Methodism's position" rather than of "The Methodist Church's" position, we intend to include not only The United Methodist Church, but that of its antecedents as well: the Methodist Episcopal Church, The Methodist Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church.

By using the term "Methodism" rather than "United" Methodism, this means the study is limited only to the Methodist branch of the 1968 merger, and it does not include the heritage of the Evangelical United Brethren branch prior to 1968. Yet, the study does include material from the 1972 *Discipline* of The United Methodist Church, because we see The United Methodist Church as a continuation of the Methodist heritage in the same way that The Methodist Church was a continuation of the Methodist Episcopal Church heritage after the 1939 merger.

Theoretically one could make a case for ending this study with the 1968 Methodist-Evangelical United Brethren merger or with the 1964 *Discipline* of The Methodist Church (since it was the last *Discipline* of

The Methodist Church). Two major reasons exist for not doing this. First, the Methodist tradition since 1964 has made such major changes in its alcohol policy that to end the study with the 1964 *Discipline* would seriously date it. Secondly, to end this study either with the 1964 *Discipline* or with the 1968 merger would suggest that the Methodist tradition ended there. The very influence that The Methodist Church had in the formation of The United Methodist Church beverage alcohol policy proves the exact opposite. Indeed, the changes that occurred in both the 1968 and the 1972 *Disciplines* flowed directly from changes that began to occur in The Methodist Church prior to 1960. The 1972 United Methodist Church position shows both the influence of the ecumenical dialogue (that took place at the North Conway Institute) on the Methodist Church's Board of Christian Social Concern and the influence of the "Consultation on the Theological and Ethical Assumptions Relative to Church Alcohol Policy" on the same body.² Some might argue that Evangelical United Brethren clergy also attended the Consultation and, therefore, influenced the decisions as much as did Methodists. But it should be noted that it was The Methodist Church that called, planned, promoted, and financed the Consultation. Because of this we choose to use the term "Methodism." We do not claim, however, to trace the full heritage of United Methodism. To do that, we would have to

²Statement by Thomas E. Price, Director, Department of Drug and Alcohol Concerns, Division of General Welfare, Board of Church and Society of The United Methodist Church, personal interview, October 16, 1972. This will be discussed in detail, below.

trace the entire Evangelical United Brethren heritage as well.

Beverage Alcohol

In using this term, we mean that we will deal not with wood alcohol but with C_2H_5OH , ethyl alcohol, which can be taken by mouth. The term could unfortunately suggest that the study is limited to beverages. This is not the intent, for the term is meant to deal also with medicines. Both the present United Methodist position on beverage alcohol and John Wesley's position included medicine in their understandings of the subject.

Furthermore, we do not intend to limit the study to the substance of "alcohol" itself. We will deal also with alcohol problems, temperance and prohibitionist movements, and church structures that dealt with alcohol problems. That is, this study will include everything which is mentioned in the *Disciplines* concerning alcohol.

Disciplinary

The *Disciplines* are the officially documented position of the church. Joseph L. Allen, in a dissertation which he presented to Yale University, termed the *Disciplines* the ongoing "record of church law and important church pronouncements."³ The *Disciplines* are the records established by the General Conference of Methodism, the only body given

³Joseph Allen, "The Methodist Board of Temperance as an Instrument of Church Policy" (unpublished Ph.D. dissertation, Yale University, 1957), p. 11.

the position to speak officially for the church. (Allen does suggest a division of power in the church. That is, the General Conference does not hold all of the power of the church, nor does it make all decisions. Nevertheless, the position it establishes is the "law" of the church and the *Disciplines* record that law.)

By using the term Disciplinal, we mean that the basic sources for this study are the *Disciplines* of Methodism. They have been published by one name or another from 1785 to 1972.⁴ Prior to 1785, the rules established by the church consisted only of the minutes of the conferences. Our study includes them for the sake of covering American Methodism during that period, but we do not refer to them as *Disciplines*.⁵ As of this writing, the 1972 *Discipline* has not yet appeared. Material has been included from it, however, because excerpts directly related to alcohol have been printed by the Department of Drug and Alcohol Concerns, The United Methodist Church.

The term Disciplinal means also that we will not attempt to express the attitude of Methodists in general. The majority of Methodists at times disagreed with the position of the church. For instance, it was reported in 1964 that 61% of Methodists were drinkers,⁶

⁴See bibliography B.

⁵Occasionally several early *Disciplines* were erroneously dated 1784, referring to the date when that Conference itself was held. It is generally considered more accurate, however, to refer to the *Disciplines* as starting in 1785, and keep track of the early ones by numbering them as "editions."

⁶Harold A. Mulford, "Drinking and Deviant Drinking, U.S.A., 1963," *Quarterly Journal of Studies on Alcohol*, XXV (December 1964), 640.

while the 1964 *Discipline* "expected" a position of total abstinence for members and "required" abstaining of all Official Board members.

The *Disciplines* do not include all statements by the General Conference in that the General Conference sometimes passed resolutions it did not insert into the *Disciplines*. Prior to 1864, no resolutions were included in the *Disciplines* and none have been printed in the *Disciplines* since 1964; yet these resolutions are often a very clear indication of the attitude of a particular General Conference. Our attempt has been to use the resolutions that are printed in the *Disciplines* and refer to those not printed only when absolutely necessary. When we have felt that the official position of Methodism was not clear without including a resolution we have sought to include that resolution.

It should be noted that, technically, no temperance resolution is found in the body of the *Disciplines*. Any temperance resolution or other resolution that appears is included in the appendices. The relation of these appendices to the *Disciplines* seems extremely close, but in one sense not Disciplinary in that they are not in the body of the *Discipline*. Apparently the General Conferences were aware of the "questionable place" of these resolutions, for periodically they indicated this in appendices. One of the notes concerning the appendices seems to be representative of most of the notes. It reads:

The Appendix is composed of matter which does not belong to the main portion of the *Discipline*, but which is considered to be sufficiently important to justify publication.

'That which appears, or has appeared, in the Appendix continues to be valid as long as the situation to which it refers exists, unless and until it is contravened by a General Conference.' (*Committee of Judiciary, 1928.*)'

⁷*Discipline*, 1932, p. 603.

By using the term Disciplinal, it is clear that our intent is not to cover the whole temperance movement. The major focus is on the Disciplinal statements regarding the temperance movement. Adequate works on the temperance movement itself have already been written.

Krout's *The Origins of Prohibition*⁸ is a fine historical survey of the movement; Gusfield's *Symbolic Crusade*⁹ is an insightful exploration of some of the feelings, attitudes and values symbolized by the movement; *The Staggering Steeple* by Conley and Sorenson¹⁰ conveys quite adequately the involvement of the church in the whole temperance movement.

This will not be a study of the Methodist Board of Temperance. That was undertaken in a magnificent way by Joseph Allen in, "The Methodist Board of Temperance as an Instrument of Church Policy," mentioned above.

Other Factors

We intend to recommend appropriate beverage alcohol policy in the light of a changing church tradition. Tradition alone, however, is never a sufficient guide for future policy. It is only one consideration. Therefore, we will study three other factors: social factors, theological factors, and insights from pastoral care. Even here, we

⁸John A. Krout, *The Origins of Prohibition* (New York: Knopf, 1925).

⁹Joseph R. Gusfield, *Symbolic Crusade* (Urbana: University of Illinois Press, 1963).

¹⁰Paul C. Conley and Andrew A. Sorenson, *The Staggering Steeple* (Philadelphia: Pilgrim Press, 1971).

do not claim to cover the subject completely. We merely say that these are *some* of the important considerations, in addition to Methodist tradition, that must be considered.

CHAPTER II

JUSTIFICATION

There are valid reasons for undertaking a study such as this, even one with such a limited scope. Beyond having personal interest and professional involvement in the subject of Methodism and beverage alcohol, there are other considerations which make the study a worthwhile one.

Previous Studies

A prime consideration is whether or not a subject has been previously explored. Thomas E. Price, Director, Department of Drug and Alcohol Concerns, Division of General Welfare, Board of Church and Society for The United Methodist Church, termed research on this subject as presently "spotty and incomplete." He stated further that a study of the subject would be "a very valuable contribution."¹¹

Information from Rutgers University Summer School of Alcohol Studies also indicates the need. The archives there produced only one two-page article similar to this study.¹²

The document most nearly paralleling this study is the

¹¹ Statement by Tom Price, telephone interview, September, 1972.

¹² The article is: Douglas Jackson, "Roads to the Present," *Concern*, VII (November 1965), 4-5.

previously mentioned work by Allen.¹³ However, he studied the Board of Temperance, *per se*, and not the officially-recorded position of Methodism. Furthermore, that study was written in 1957, and the policy of Methodism has changed again since then.

The need for a study is pointed up by some misinformation. Although the position of Methodism has been an ever-changing one, writers and General Conferences unfortunately refer to the historic Methodist position, as if there were only one.¹⁴ John Wesley has been termed a total abstainer by at least one prominent Christian theologian,¹⁵ even though he drank wine daily.¹⁶

Effect of Church Policy

Concern bids us deal not only with the intention of the church's policy, but with its effects. Some of the negative effects of past policies need examination. One of these is the neglect of more crucial issues. Methodism at times has made the question of abstinence the crucial test of membership. The question of a minister's drinking or not drinking is still footnoted as worthy of major consideration in the 1972 *Discipline*. Less than seven years ago The

¹³Allen, *op. cit.*

¹⁴*Discipline*, 1960, p. 689.

¹⁵Charles E. Tilson, *Should Christians Drink?* (Nashville: Abingdon Press, 1957), p. 61.

¹⁶John Wesley, *The Works of John Wesley* (London: Wesleyan Conference Office, 1872; complete and unabridged edition, Grand Rapids: Zondervan, n.d.), XIV, 266.

Methodist Church's policy contributed to some Methodist ministers being more concerned about who drank and who did not than they were about whether or not blacks could be allowed to worship with them. The position needs to be explored, therefore, because past policies have actually contributed to neglect of the "weightier matters of the law."

A careful study of the past positions needs to be undertaken for another reason: they have sometimes been a deterrent to growth of persons by encouraging duplicity instead of honesty. Laymen have learned to "hide their beer" when the minister comes, and drinking ministers have learned to "lie" to their ministerial committees when deciding to enter the ministry--or else tell the truth and not be accepted into the ministry.

Some of the past positions, by suggesting a "one-shot" approach to problem-solving, have actually encouraged those most in need of help, the alcoholics, to go elsewhere. Some ministers who have really supported many of the past positions of Methodism have actually encouraged the alcoholic to keep his distance.¹⁷ If Methodism is really interested in helping the alcoholic, then it is called upon to look at the effect various policies have had on the alcoholic, and to change those policies which have had negative effects.

Today is a day of ecumenicity. There are some indications that some positions Methodism has held discourage intercommunion. Its

¹⁷ Howard J. Clinebell, Jr., *Understanding and Counseling the Alcoholic Through Religion and Psychology* (New York: Abingdon Press, 1956), pp. 174-175. See pages 229-230, below.

present position needs to be examined in light of this criticism.

Another significant reason for examining the position Methodism has held toward beverage alcohol is to see how effective the position is in providing guidance for youth today. There is an indication that some 70% of Methodist college students do drink.¹⁸

Social problems related to alcohol continue. Alcoholism is the third major serious health problem in the United States, following only cancer and heart disease.¹⁹ Alcohol problems cause a loss of approximately fifteen billion dollars each year.²⁰ In one year alone, 28,000 were killed because of drunk driving.²¹ These problems need to be faced.

Finally, there is an indication that many persons today are developing patterns of drinking which are likely to lead in the direction of alcoholism.²² The church's present policy may actually be encouraging this by its position.

For these reasons, it seems that a careful examination of the church's policies regarding beverage alcohol is in order and a

¹⁸ Howard J. Clinebell, Jr., "Pastoral Care and Abstinence," *Christian Advocate*, XII (February 22, 1968), 7-8. See pages 196-197, below.

¹⁹ Conley and Sorenson, *op. cit.*, p. 6.

²⁰ U.S., Department of Health, Education and Welfare, *First Special Report to the U.S. Congress on Alcohol and Health*, December 1971 (Washington: Government Printing Office, 1971), p. viii. See page 186, below.

²¹ *Ibid.*, p. 3. See pages 187-188, below.

²² J. H. Skolnick, "Religious Affiliation and Drinking Behavior," *Quarterly Journal of Studies on Alcohol* (September 1958), 468; cited

necessary part of that examination is a look at those policies throughout the history of the great tradition of Methodism.

in Clinebell, 8. See pages 197-198, below.

CHAPTER III

METHOD OF APPROACH

To incorporate the volume of material available from Wesley's writings, the *Disciplines*, and from the discussion of other factors, the following sequence will be developed.

Part Two: The Ever-Changing Historical Position

Part two looks at the whole sweep of Methodism's tradition in regard to alcohol. It begins with Wesley and determines precisely what his stance was. From there, it moves to America and asks whether or not the Methodists in America meant to depart from Wesley or just happened to do so. The section includes how these changes came about in the *Disciplines* and tries to see those changes as part of a larger movement. The chapter on "four words" shows how dramatic some of the changes actually were and, in a limited way, tells the whole story. Thus, reading part two will give one an example of the ways Methodism changed. It is then possible to skip to chapter IX of part three and read the summary of the changing views in the *Disciplines* before proceeding to part four.

Part Three: Documentation of Changes

This is because part three is an exhaustive documentation of the changes occurring in the *Disciplines*. Chapter VII traces the

changes through the Methodist Episcopal Church, The Methodist Church, and the United Methodist Church, leaving the Methodist Protestant Church and the Methodist Episcopal Church, South, for Chapter VIII.

The Disciplinary changes treated in Chapter VII could have been studied on a year-by-year basis (or even quadrennially). But to do this would be ineffective after 1840. After that date, the sheer amount of material would have so overwhelmed the reader that he would have lost the sweep of history and would have bogged down in trivia. By the time he reached 1936, for example, he would discover that each *Discipline* might have as many as sixty pages dealing directly with alcoholic beverages. Our approach, therefore, is to look at the material topically, discussing how each topic changed through the years.

Even this approach, however, has its problems. The mass of material is still so great that one can bog down in a detailed documentation of a topic in which he has no interest. Therefore each topic is discussed as if it were the only topic, complete in itself. The reader can read one, or all, of the sections of Chapter VII. If the reader chooses to read all of Chapter VII, he will note many repetitions. This is because each topic is meant to be completely discussed. In each section of Chapter VII one can recognize the impermanency of many Methodist positions regarding beverage alcohol.

If one is interested in changes of the Methodist Episcopal Church, South, or the Methodist Protestant Church he should read in Chapter VII on topics of interest before proceeding to Chapter VIII.

This is because Chapter VIII does not discuss all of the topics, but simply notes how these two traditions were different from the Methodist Episcopal (or Northern) tradition.

Part Four: Where Do Methodists Go From Here?

This part is an attempt to take what we have learned from the Disciplinary study, add certain other vital factors, and suggest the direction The United Methodist Church might move today. These additional factors are necessary to have an informed decision. Social factors are mostly present realities which we have learned from the social sciences or from surveys. The study reflects on their importance for church policy. Theological and ethical considerations are influenced by the author's readings in Biblical, historical, and current theology as well as his readings in the field of Christian ethics. Of particular influence are the notes of a Detroit Consultation which was called for the expressed purpose of formulating a theological basis for establishing a United Methodist position. Factors in pastoral care are insights this author has gained from reading and from involving himself in the area of pastoral care. Finally, we put all of these factors together: first, as guidelines for developing a United Methodist policy on beverage alcohol; secondly, as statements recommended for present policy.

Appendix

The Appendix contains a mixture of materials. Certain writings

of Wesley are included so that the scholar can see the context of Wesley's beverage alcohol statements, and the casual United Methodist reader can become more aware of his religious heritage. As evidence of our attempt to gain additional information which could have led to a different conclusion, we include a copy of a letter sent to a Wesley scholar. The average reader does not have access to some of the Temperance Resolutions found in the Appendices of older *Disciplines*. Thus we included some of these to give him a flavor for these writings. Since notes on the Detroit Consultation are not readily available and since they make quite clear the concern of Methodism to establish a beverage alcohol policy that is theologically sound, we felt obliged to include these notes also.

PART II
THE EVER-CHANGING HISTORICAL POSITION

CHAPTER IV

METHODIST ORIGINS: JOHN WESLEY

To understand American Methodism's ever-changing position on beverage alcohol, one has to understand John Wesley's position. Wesley was born on June 17, 1703, the son of an Anglican priest. The influence of his father and of a very devout mother led him to follow in his father's footsteps. Ordained to the priesthood in September, 1725, at the age of 23, he was named both Greek lecturer and Moderator of the Classes in Lincoln College. Later at Lincoln he received his master of arts degree. While there he and other students sought to live extremely disciplined lives. They were so disciplined, in fact, that someone, in derision, called them "Methodists." The name became their common title.¹

Even though Wesley received a formal education, he had not found salvation. His entrance into the ministry and his living the disciplined life were not signs of new life in Christ, but were, instead, signs of his seeking to find God's acceptance by performing good works. So anxious was he to save himself, that he even became a missionary to the American Indians. Finally, he learned that he did not have to save himself. That assurance, that he was already saved and so did not have to worry about his salvation, came on May 24, 1738.

¹See bibliography A for complete works on Wesley.

While hearing a reading of Luther's preface to the Epistle to the Romans, Wesley felt his heart strangely warmed and began to trust God for his salvation. This is commonly referred to as his "Aldersgate" experience.

After that he was instrumental in forming and acting as spiritual and political head of the Societies which were eventually to become The Methodist Church. In America he was thought of as the father in the faith.

Influence on Early American Methodists

To understand American Methodists, therefore, one has to understand Wesley. For not only did they see Wesley as spiritual head, they intended to follow his doctrines and disciplines. They seemed to think that they were doing so.² Furthermore, one has to rely on Wesley's position regarding beverage alcohol if one is to understand American Methodism's position, simply because American Methodists in the first years wrote very little on the subject.

Unfortunately, however, Wesley's position is not that simple. It is far more complex than later Methodists actually thought. His position appears even contradictory. On the one hand he drank beverage alcohol; on the other he stood for a form of legal prohibition.³ While

²Methodist Episcopal Church, *Minutes of the Methodist Conferences, annually held in America from 1773 to 1794, inclusive* (Philadelphia: Printed by Henry Tuckness and sold by John Dickins, 1795), p. 5.

³John Wesley, *The Letters of the Rev. John Wesley, A.M., ed.*

sometimes condemning the use of wine,⁴ he also held it to be "one of the noblest cordials in nature."⁵ He called spirituous liquors "liquid fire" and those that sold them "poisoners general"; yet he himself said that there was a place even for these stronger liquors.⁶ He even wrote a book in which he went so far as to recommend their use.⁷ Wesley's position on beverage alcohol, then, was anything but simplistic, and it is extremely unfortunate that since his time the breadth of his position so often has been overlooked.

One might have expected the prohibitionists of the twenties to overlook the wholeness of Wesley's position. In the ardor of their desire to get rid of what they saw to be the worst villainy of the entire world, it is understandable that they might yield to the temptation to proof-text Wesley. What we shall discover, however, is that Methodism in America departed from Wesley's position decades before

John Telford, B.A. (London: Epworth Press, 1931), V, 354.

⁴ John Wesley, *The Works of the Reverend John Wesley, A.M.*, ed. John Emory (1st American Complete & Standard Edition; New York: J. Emory and B. Waugh, 1831), V, 114.

⁵ John Wesley, *The Works of John Wesley* (London: Wesleyan Conference Office, 1872; complete and unabridged ed., Grand Rapids: Zondervan, n.d.), III, 443.

⁶ Wesley, *The Works*, 1872, VI, 128-129; Wesley, *The Letters*, VIII, 26. By "spirituous liquors" Wesley meant distilled liquors. The word liquor, itself, he also used for coffee, water, milk, etc. The spelling of some English words has changed since Wesley's time. In quoting him, we find such words as "spirituous," "shewing," "phial," etc.

⁷ John Wesley, *Primitive Physic* (16th ed., corrected and enlarged, Trenton: Quequette and Wilson, 1788), pp. 28, 42, 55, 65, et al.

the Eighteenth Amendment was passed; and, as the temperance movement grew in momentum it repeatedly chose to remember only that part of Wesley's writings with which it was comfortable. Indeed, in the last twenty years Methodists have so changed Wesley's true position that he is made to sound both like a total abstainer and like a legal prohibitionist who stood for complete control of all beverages containing alcohol. Everett Tilson, while Associate Professor of Biblical Theology at Vanderbilt University Divinity School, wrote about Wesley in this way in 1957, while pleading for total abstinence:

The keynote speaker of the 1952 General Conference of the Methodist Church once again sounded the alarm of Wesley's solution to the problem. As a part of his last great contribution of Methodist laborers in the Lord's vineyard, that little man who was in the vanguard of so many big movements, Bishop Paul B. Kern, in the Episcopal Address of 1952 issued this solemn reminder: 'We call our people to the high doctrine of total abstinence.'

That's where John Wesley began in 1743. That's where Paul B. Kern left off in 1952.⁸

Paul Kern may have left off there. We shall see, however, that John Wesley did not begin there in 1743. His position was much more complex.

Before we look at Wesley's position, three things should be noted. First, throughout history writers have been dealing primarily with Wesley's position as Wesley recorded it. We ourselves have found it almost impossible to locate biographical statements by Wesley's contemporaries that deal with his views on alcohol. We have found only

⁸Charles E. Tilson, *Should Christians Drink?* (Nashville: Abingdon Press, 1957), p. 61.

one contemporary of Wesley who wrote about Wesley's attitude toward alcohol and that contemporary simply wrote that a friend gave Wesley a drink of wine.⁹ Secondly, we cannot predict what Wesley's position regarding beverage alcohol would be if he were living today. It may well be that on this specific matter he was wrong even for his day, or conditions may be sufficiently different today that we should modify his position. However, we will deal only with his position as it was then, and will make no further claims. Thirdly, it should be noted that Wesley never even used the term "beverage alcohol." The word "alcohol" was not customarily used in this way during his time. To get at Wesley's position, therefore, we have to explore terms other than alcohol: drunkenness, spirituous liquors, brandy, drink, distillers, fermented liquors, beer, ale, wine, etc. Examining how he used these words will help us focus on his position on beverage alcohol.

Views on Drunkenness

Drunkenness was a tremendous problem for England, and Wesley bitterly denounced it. He himself suggested the degree of the problem by contrasting England with Ephraim. Whereas in Ephraim men would "rise up early that they might follow after strong drink," in England they reversed the process; they began "at night" and drank until the next

⁹James Rogers, *Some Account of the Last Sickness and Death of the Rev. John Wesley. . . .* (Philadelphia: Printed by P. Hall and sold by John Dickins, 1791), p. 53.

morning.¹⁰ Wesley reports that conditions were so bad that there were even believable rumors of drunk preachers.¹¹

Others also report the seriousness of the problem which so concerned Wesley. Allen credits W. E. H. Lecky, an English historian, as writing that the immoderate use of spirits affected all classes around 1724, and thereafter reached epidemic proportions.¹² Allen used Lecky's table showing the increase in the availability of distilled products and suggested this increase as the major reason for the problem.

Gallons of English Spirits Distilled¹³

Year	Gallons
1684	527,000
1714	2,000,000
1727	3,601,000
1735	5,394,000
1737	3,600,000
1742	7,000,000
1750	11,000,000

The increasing availability of liquors with a high alcohol content no doubt was a major cause of the rapidly increasing amount of drunkenness during Wesley's time. But there were also other reasons.

¹⁰Wesley, *The Works*, 1831, V, 114.

¹¹Wesley, *The Letters*, III, 203.

¹²W. E. H. Lecky, *A History of England in the Eighteenth Century*, I, 519-521, quoted in Joseph L. Allen, "The Methodist Board of Temperance as an Instrument of Church Policy," (unpublished Ph.D. dissertation, Yale University, 1957), p. 35.

¹³*Ibid.*

The conditions in which men lived and worked encouraged them to want to escape and drunkenness, itself, was a socially approved way of escaping. Signs in Wesley's England reveal this acceptance. One such sign read: "Drunk for a Penny, Dead Drunk for Two-pence, Clean Straw [to 'sleep it off'] for Nothing."¹⁴

The amount of drunkenness led Wesley to denounce it in treatises he wrote, in regulations he established for the Methodist Societies,¹⁵ and in a pamphlet he printed and distributed. In a treatise entitled, "A Farther Appeal to Men of Reason and Religion," he wrote:

Friend! stop. You have the form of a man still; and perhaps some remains of understanding. O may the merciful God lay hold of that! Unto him all things are possible. Think a little for once. What is it you are doing? Why should you destroy yourself?¹⁶

In regulations he established as ground rules for those entering Methodist Societies, in 1742-1743, Methodists were to avoid, "Drunkenness, buying or selling spirituous liquors; or drinking them (unless in cases of extreme necessity)."¹⁷ This rule, and the others that went with it, he termed the "General Rules of the United Societies."

¹⁴ Morris E. Chafetz, *Liquor, The Servant of Man* (Boston: Little, Brown, 1965), p. 29.

¹⁵ In a paragraph titled, "Of the Band Societies," the following explanation is given: "Two, three, or four true believers, who have confidence in each other, form a band. Only it is to be observed, that in one of these bands all must be men, or all women; and all married, or all unmarried." *Discipline*, 1836, p. 82.

¹⁶ Wesley, *The Works*, 1872, VIII, 162.

¹⁷ John S. Simon, *John Wesley and The Methodist Societies* (London: Epworth Press, 1923), pp. 100-103.

Wesley's lengthiest statement on drunkenness was neither a rule nor part of a long treatise. It was, rather, a handbill, which he handed to members of his congregations. In this handbill Wesley wrote:

A WORD TO A DRUNKARD

1. Are you a man! God made you a man; but you make yourself a beast. Wherein does a man differ from a beast? Is it not chiefly in reason and understanding? But you throw away what reason you have. You strip yourself of your understanding. You do all you can to make yourself a mere beast; not a fool, not a madman only, but a swine, a poor filthy swine. Go and wallow with them in the mire! Go, drink on, till thy nakedness be uncovered, and shameful spewing be on thy glory!

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7. Do you not rather drink for the sake of company? Do you not do it to oblige your friends? 'For company,' do you say? How is this? Will you take a dose of ratsbane for company? If twenty men were to do so before you, would not you desire to be excused? How much more may you desire to be excused from going to hell for company? But, 'to oblige your friends': What manner of friends are they who would be obliged by your destroying yourself? who would suffer, nay, entice you so to do? They are villains. They are your worst enemies. They are just such friends, as a man that would smile in your face, and stab you to the heart.

8. O do not aim at any excuse! Say not, as many do, 'I am no one's enemy but my own.' If it were so, what a poor saying is this, 'I give none but my own soul to the devil.' Alas! is not that too much? Why shouldest thou give him thy own soul? Do it not. Rather give it to God.

But it is not so. You are an enemy to your King, whom you rob hereby of an useful subject. You are an enemy to your country, which you defraud of the service you might do, either as a man or as a Christian. You are an enemy to every man that sees you in your sin; for your example may move him to do the same. A drunkard is a public enemy. I should not wonder at all, if you was (like Cain of old) afraid that 'every man who meeteth you should slay you.'

.

11. O repent! See and feel what a wretch you are. Pray to God, to convince you in your inmost soul. How often have you crucified the Son of God afresh, and put him to an open shame! Pray

that you may know yourself, inwardly and outwardly, all sin, all guilt, all helplessness. Then cry out, 'Thou Son of David, have mercy upon me!' Thou Lamb of God, take away my sins! Grant me thy peace. Justify the ungodly. O bring me to the blood of sprinkling, that I may go and sin no more, that I may love much, having had so much forgiven!¹⁸

In this statement Wesley placed all the blame for drinking directly on the drunkard. The drunkard chose to make himself a "mere beast" by drinking either "for the pleasure of a few moments" or "for the sake of company." He generally did not place all the blame on the drunkard, however. Often Wesley blamed the distillers and the government. Furthermore, one should note that though Wesley did berate the drunkard at times, he also had compassion on the drunkard and bade others have compassion. In a sermon Wesley urged, ". . . by the mercies of God, do not despise poor drunkards! Have compassion on them!"¹⁹

Such compassion seemed to come from two sources. First, Wesley was convinced of the love of God which causes one to express concern for another human being in need. Furthermore, this love was a redeeming love that made all things possible.²⁰ Another source of Wesley's compassion was his experience that the drunkard could change if given encouragement. Though Wesley realized that a drunkard's battle for sobriety rarely was won without an occasional relapse, he did not see

¹⁸Wesley, *The Works*, 1872, XI, 169-171. See appendix A-5 for complete text.

¹⁹Wesley, *The Works*, 1872, VI, 302-303.

²⁰Wesley, *The Works*, 1872, VI, 303.

the drunkard as being beyond hope.²¹ He had seen too many of them escape their plight. He witnessed to this hope when he preached:

. . . Let not shame, or fear of men, prevent your pulling these brands out of the burning; many of them are self-condemned: 'Nor do they not discern the evil plight That they are in'; but they despair; they have no hope of escaping out of it and they sink into it still deeper, because none else has any hope for them! 'Sinners of every sort,' said a venerable old Clergyman, 'have I frequently known converted to God. But an habitual drunkard I have never known converted.' But I have known five hundred, perhaps five thousand.²²

Wesley even thought it possible and likely that a drunkard would change while "under the influence." Experience had taught him this! He had seen many men while drunk make decisions for sobriety and stick to these decisions even after they sobered.²³

Views on Distilled Liquors²⁴

Wesley was willing to work with drunkards, but he was unwilling simply to bind up the wounds which had been caused by alcohol abuse. He wanted to get at what he saw to be the source of the problem: strong liquors. This he tried to do by establishing the General Rules, already referred to above, which forbade--in addition to drunkenness--

²¹ Wesley, *The Letters*, VI, 154-155.

²² Wesley, *The Works*, 1872, VI, 303. See appendix A-5 for the account of one of these conversions.

²³ Wesley, *The Works*, 1872, VI, 302.

²⁴ Distilled liquors have from 30-50% alcohol content. Such beverages include whiskey, brandy, rum, gin, and vodka as opposed to the fermented or brewed beverages: wine, beer, and ale. Howard W. Haggard and E. M. Jellinek, *Alcohol Explored* (Garden City: Doubleday, Doran, 1942), pp. 50-51.

the buying or selling of spirituous liquors unless in cases of extreme necessity.²⁵

Yet even this was not enough. Speaking to those who wanted to get into the Societies was necessary, but more action was needed. To deal with the flow of spirituous liquors Wesley sought to confront both society at large and the political arena in particular. To confront society he wrote a letter to the editor of 'Lloyd's Evening Post' in which he argued for prohibiting the distillation of all liquors. His argument was two-sided. He argued that this prohibition would not only help prevent hurting people but also would help deal with the current shortage of food. His argument read:

3. But to descend from generals to particulars. Why is breadcorn so dear? Because such immense quantities of it are continually consumed by *distilling*. Indeed, an eminent distiller near London hearing this, warmly replied, 'Nay, my partner and I generally distil but a thousand quarters of corn a week.' Perhaps so. Suppose five-and-twenty distillers in and near the town consume each only the same quantity. Here are five-and-twenty thousand quarters a week--that is, above twelve hundred and fifty thousand quarters a year--consumed in and about London! Add the distillers throughout England, and have we not reason to believe that half of the wheat produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison--poison that naturally destroys, not only the strength and life, but also the morals of our countrymen!

* * * * *

3. But how can the price of *wheat* be reduced? By prohibiting for ever that bane of health, that destroyer of strength, of life, and of virtue, *distilling*. Perhaps this alone will answer the whole design. If anything more be needful, may not all starch be made of rice, and the importation of this as well as wheat be encouraged?²⁶

²⁵Simon, *op. cit.*, pp. 100-103.

²⁶Wesley, *The Letters*, V, 350-354. See appendix A-2 for a copy.

Wesley confronted the political arena by writing a letter to the newly-elected Prime Minister, William Pitt. In that letter, dated 1784, Wesley dared to suggest that the distilling of liquor be considered a felony, or, at the very least, that distillers be required to pay more taxes.²⁷

Yet while Wesley called the distillers "poisoners general" and suggested that distilling itself be treated as a felony, he still admitted that there was a place for distilled liquors, he still used them himself, and he still recommended their use! But he only recommended them as medicines. In his book, the *Primitive Physic*, he repeatedly suggested using a spirituous liquor such as brandy, as a medicine. He never suggested using spirituous liquors as his preferred method of treatment, but he did include such use and in some cases remarked that he himself had seen it tried and found it beneficial.²⁸

For a wound that continued to bleed Wesley wrote that one should:

. . . take of *Brandy*, two ounces, *Castile-Soap*, two drams, *Pot-Ash*, one dram. Scrap (sic) the soap fine and dissolve it in the brandy; then add the pot-ash. Mix them well together and keep them close stopt in a phial. Apply a little of this warmed to a bleeding vessel, and the blood immediately congeals.²⁹

²⁷Wesley, *The Letters*, VII, 234-236.

²⁸The copy of the *Primitive Physic* quoted from throughout the study is the 16th ed. published in 1788, only three years before Wesley's death. It should be noted that only in the editions of the *Primitive Physic* published after 1772, does Wesley place an asterisk by his preferred treatments. See appendix A-1 for excerpts from the 23rd ed. that recommend the use of beverage alcohol.

²⁹Wesley, *Primitive Physic*, p. 28.

One might observe that the brandy in this case was used outside the body. Wesley, however, was willing to recommend the use of this spirituous liquor for internal use as well. "To remove a fever" when afflicted with consumption, one should:

. . . mix salt-petre one dram, *Cochineal* half a dram, the best *Brandy* and *Sugar*, an ounce of each, with a quarter of a pint of water. Of this mixture take two large spoonfuls, every third or fourth hour.³⁰

It is safe to say that the *only* use Wesley saw for spirituous, or distilled, liquors was as medicines. He really wished they did not exist at all. He thought that if the physician were sufficiently able he could find better medicines. Thus Wesley wrote:

. . . Distilled liquors have their use, but are infinitely overbalanced by the abuse of them; therefore, were it in my power, I would banish them out of the world.³¹

. . . there would rarely be occasion for them, were it not for the unskillfulness of the practitioner.³²

Even Wesley's use of spirituous liquors as medicines was not without qualifications. He said it this way:

. . . Water is the whole meat of all drinks. . . . Strong, and more especially spirituous liquors, are a certain though slow poison. Experience shews, there is very seldom any danger in leaving them off all at once. . . . Malt liquors (except clear small beer, of a due age) are exceeding hurtful to tender persons.³³

³⁰ *Ibid.*, p. 42.

³¹ Wesley, *The Letters*, VIII, 26.

³² Wesley, *The Works*, 1872, VI, 129.

³³ Wesley, *Primitive Physic*, p. xii.

He was even more explicit in his recommendation concerning medicines for children:

No child should touch any spirituous or fermented liquor, nor animal food, before two years old. Their drink should be water. Tea they should never taste till ten or twelve years old.³⁴

Thus, we can say that Wesley used and recommended the use of spirituous liquors at the same time that he tried to outlaw them. But his use was extremely qualified. His use is perhaps best summed up in the advice he gave to the Band Societies: "To taste no spirituous liquor, *no dram* of any kind, unless prescribed by a physician."³⁵

Views on Fermented or Brewed Liquors³⁶

Wesley drew a rather sharp line between a fermented liquor such as beer, ale, or wine and a distilled liquor such as rum or brandy. Wesley knew that a distilled liquor was stronger than a fermented liquor, even though he did not know the precise alcohol content.³⁷ He

³⁴ *Ibid.*, p. 34.

³⁵ Wesley, *Directions Given to the Band Societies*, 1774, cited in the *Discipline*, 1798, 150. Wesley often spoke of "dram-drinking." This, too, was simply another expression used to suggest drinking a dram of spirituous liquors.

³⁶ The category, "brewed beverages" refers to beer and ale (Haggard and Jellinek, 48). Fermented beverages is a larger category that can include both the brewed beverages and wine. Whenever we use the term "fermented liquors" or "fermented beverages" we tend to include those brewed as well. Wesley did not make a distinction between the two, but did distinguish this whole category from "spirituous" or "distilled" liquors.

³⁷ Today beer and ale have an alcoholic content by volume of approximately 3-4%, dinner wines 10-12%, and dessert wines 18-22%

knew that ale, beer, or wine could lead to drunkenness, though it was much less likely to do so.

Wesley, therefore, was less harsh in his limits on fermented liquors. Whereas he never recommended the use of spirituous liquors except as medicines, he did not hesitate to recommend ale or beer. He suggested that a preacher, when through with his sermon, should ". . . take a little lemonade, mild ale, or candied orange-peel."³⁸ Furthermore, he himself drank ale. He thought water should be one's common beverage, but recommended beer or ale if water disagreed with one's stomach.³⁹ He even seemed to appreciate the taste of good ale. Indignant that the use of hops was ruining the taste and healthfulness of ale, Wesley brewed his own--in his own house. In a letter describing his action, Wesley complained that the use of hops should be outlawed because it destroyed the "soft and sweetish taste" of good ale.⁴⁰

Yet even beer or ale could be misused, and apparently they both were. Thus Wesley warned his ministers against addiction by asking them:⁴¹

(Haggard and Jellinek, 48-49). Dessert wines have a higher alcoholic content than dinner wines because alcohol has been added. A full description of alcohol contents in beverages is available in Haggard and Jellinek's *Alcohol Explored*.

³⁸Wesley, *The Works*, 1872, VIII, 319.

³⁹Wesley, *Primitive Physic*, p. xi.

⁴⁰Wesley, *The Letters*, VIII, 164-168.

⁴¹Wesley, *The Works*, 1872, VIII, 324.

Do you drink water? Why not? Did you ever? Why did you leave it off? If not for health, when will you begin again? to-day?

How often do you drink wine or ale? every day? Do you want it?

So much for Wesley's position on ale and beer. What did he believe about the use of wine? He certainly must have believed that it was a good medicine. His *Primitive Physic* is filled with suggested uses.⁴² In addition we have a record of Wesley himself drinking some hot mulled wine only weeks before he died.⁴³ We can also presume that Wesley drank some wine almost every week at the sacrament of Holy Communion since he recommended constant communion as a duty of Methodists.⁴⁴ Furthermore, one might wonder if it were not the custom then, as it is now in the Church of England, for the celebrant, after the laity have communed, to drink the remaining wine. If this were the case, Wesley could have had a few ounces of wine on these occasions, too.

But Wesley's use of wine was not limited to medicinal and sacramental purposes. He approved of taking a little bit every day.⁴⁵ And in a letter to his mother he referred approvingly to Dr. Cheyne's *Book of Health and Long Life*, in spite of suggesting that the book

⁴²See appendix A-1.

⁴³Rogers, *op. cit.*, p. 53.

⁴⁴Wesley, *The Works*, 1872, VII, 148.

⁴⁵Wesley, *The Works*, 1872, XIV, 266.

seemed more suited to persons with a sedentary temperament. Dr. Cheyne, according to Wesley, entirely condemned:

. . . eating anything salt or high-seasoned, as also pork, fish, and stall-fed cattle; and recommends for drink two pints of water and one of wine in twenty-four hours, with eight ounces of animal and twelve of vegetable food in the same time.⁴⁶

It is certainly clear from Wesley's writings that he saw neither the Bible nor the Christian faith as demanding abstinence from wine. In his commentary on Romans 14:17, he wrote that ". . . true religion does not consist in external observances." Regarding verse twenty, in particular, he said that eating meat or drinking wine are evil ". . . to that man who eateth with offense. . . , " that is, only to that man who sees it as evil for him.⁴⁷ Understanding Paul in this way, Wesley was unwilling to demand that Christians abstain. Wesley seemed to resent even more an insinuation that he suggested such. In fact, when some persons claimed that Wesley required abstinence, he deliberately drank some wine to prove that a Christian does not have to abstain! The incident is recorded for us in a letter Wesley wrote to the Bishop of London. It appears in the letter that the Bishop may have also made similar charges. Whatever the case, Wesley replied:

By 'extraordinary strictness and severities,' I presume your Lordship means, the abstaining from wine and animal food; which it is sure, Christianity does not require. But if you do, I fear your Lordship is not thoroughly informed of the matter of fact. I began to do this about twelve years ago, when I had no thought

⁴⁶Wesley, *The Letters*, I, 11.

⁴⁷John Wesley, *Explanatory Notes upon the New Testament* (18th ed., New York: Eaton and Mains, n.d.), 401.

of 'annoying parochial Ministers,' or of 'captivating' any 'people' thereby, unless it were the Chicasaw or Choctaw Indians. But I resumed the use of them both, about two years after, for the sake of some who thought I made it a point of conscience; telling them, 'I will eat flesh while the world standeth,' rather than 'make my brother to offend.' Dr. Cheyne advised me to leave them off again, assuring me, 'Till you do, you will never be free from fevers.' And since I have taken his advice, I have been free (blessed be God!) from all bodily disorders.⁴⁸

Wesley continued to abstain from wine and animal food on the advice of his physician for about two years. He then resumed his previous habits.⁴⁹

Wesley's position on wine should be seen in the context of his general attitude of temperance toward *all* things. He himself lived a temperate life and encouraged others to do so. In one of his letters dated 1786, he wrote; "Our preachers have as great need of temperance in preaching as in eating or drinking. . . ."⁵⁰ It was in this light that Wesley saw wine. Taken temperately it was good and wholesome. Therefore, Wesley disagreed with one of the physicians of his day who suggested that wine was harmful. In regard to this physician's views Wesley complained:

. . . I cannot subscribe to his opinion; neither to his condemning of wine in general, several sorts of which, as Dr. Hoffman shows at large, are so far from being unwholesome, that they are some of the most powerful medicines yet known, in some very dangerous diseases. I myself was ordered by Dr. Cheyne, (not the warmest advocate for liquors), after drinking only water for some

⁴⁸Wesley, *The Works*, 1872, VIII, 489-490.

⁴⁹Wesley, *The Works*, 1872, VIII, 490.

⁵⁰Wesley, *The Letters*, VII, 351.

years, to take a small quantity of wine every day. And I am persuaded, far from doing me any hurt, it contributed much to the recovery of my strength. But it seems, we are to make a pretty large allowance for what the Doctor says on this head; seeing he grants, it will do you little or no harm to take 'a plentiful cup now and then.' Enough, enough! Then it will certainly do you no harm, if instead of drinking that cup in one day, (suppose once a week,) you divide it into seven, and drink one of them every day.

I cannot but think, if your wine is good in kind, suited to your constitution, and taken in small quantities, it is full as wholesome as any liquor in the world, except water. Yet the grievous abuse of it, which almost universally prevails, might easily prejudice a benevolent man against it; and make him endeavour to prevent the abuse, by forbidding the use of it.⁵¹

Used temperately, then, it was good. In fact, it was one of God's best gifts. "Why," Wesley asks concerning this physician's views, "should he condemn wine *toto genere*, which is one of the noblest cordials in nature?"⁵²

Wesley: Consistent or Changing?

We have examined John Wesley's attitude toward beverage alcohol and have seen a view more complex than it has often been thought to be, not simply total abstinence and not simply moderation. His view varied according to the strength of the alcoholic content and the way the beverage was being used. Toward some beverages he almost held a "moderation" stance. For others, he could use them only as medicines and could do without them even for that purpose. Toward drunkenness and distillers, however, Wesley was scornful.

⁵¹Wesley, *The Works*, 1872, XIV, 266.

⁵²Wesley, *The Works*, 1872, III, 443.

This was Wesley's position on beverage alcohol. Did he vary from that position? Did Wesley's position change as he grew older and wiser? Did he finally move to the position of total abstinence from all alcoholic beverages? Probably, he did not. Wesley never changed the General Rule covering drunkenness and that rule always allowed for the use of distilled liquors as medicines. The same could be said concerning the rule for the Band Societies.

The *Minutes of Several Conversations* revised by Wesley only two years before he died and reprinted from a copy bearing the year of his death, also show continued use of alcoholic beverages rather than total abstinence.⁵³ Wesley also did take the hot mulled wine before he died.⁵⁴

Yet there is a suggestion by at least one scholar that Wesley's position did in fact change. Douglas Jackson, author of *Stumbling Block*, suggests that Wesley changed his position out of concern for his weaker brother. In a book encouraging total abstinence, Jackson wrote:

Wesley did not at first see the necessity of total abstinence. He and others of the reformers required abstinence from the use of distilled beverages and moderation in the use of beer, ale and wine. He became convinced, however, that the reformed drinker could not use these fermented drinks without lapsing back into his old intemperate patterns. Moderate drinkers were urged to stop drinking for the sake of the weaker brother.⁵⁵

⁵³Wesley, *The Works*, 1872, VIII, 319, 324.

⁵⁴Rogers, *op. cit.*, p. 53.

⁵⁵Douglas Jackson, *Stumbling Block* (New York: Board of Missions of the Methodist Church, 1960), p. 96.

Jackson quotes in defense of his position part of a sermon printed on page 487 of the London edition of the Arminian Magazine, Vol. XX, published in 1797:

'You see the wine when it sparkles in the cup, and are going to drink it; I tell you there is poison in it, and therefore beg you to throw it away! You answer, the wine is harmless in itself. I reply, perhaps it is so; but still, if it be mixed with what is not harmless, no one in his senses, if he knows it, at least unless he could separate the good from the evil, will once think of drinking it. If you add, it is not poison to me, though it may be to others; then I say, throw it away for thy brother's sake, lest thou embolden him to drink also. Why should thy strength occasion thy weak brother to perish, for whom Christ died. Now, let anyone judge which is the charitable person, he who pleads against the wine for his brother's sake, or he who pleads against the life of his brother for the sake of wine?'⁵⁶

Apparently because of this sermon Jackson believes that Wesley late in his life came to the total abstinence position. The editor of the magazine from which Jackson quoted, however, included this comment immediately after the quoted sermon:

Every experienced Christian will readily observe, that Mr. WESLEY wrote the preceding SERMON before he was fully acquainted with the Power of Divine Grace.⁵⁷

It is impossible to know precisely what the editor meant by his phrase "before he was fully acquainted with the Power of Divine Grace." This could mean "prior to Wesley's Aldersgate experience," that is, very early in Wesley's life and not necessarily a conviction of later life.

⁵⁶ *Ibid.*

⁵⁷ *The Arminian Magazine, for the Year 1797* (London: Printed for G. Whitfield, 1797), XX, 490.

But regardless of how one interprets this particular editorial comment, there is another editorial comment which appeared when the same sermon was printed in the authorized Wesleyan edition, published by the Wesleyan Conference Office in London, England. (The editor is referring to the same sermon, plus some others.)

Most of these Discourses, it will be observed, were written before Mr. Wesley obtained correct views of the way of salvation; and as they were not published either with his knowledge or by his appointment, he should not be made responsible for the sentiments which they contain. That on the resurrection of the body was only revised and abridged by him; and it is probable that some others of them were not his composition.⁵⁸

In the light of both these editorial comments and since Jackson apparently bases his entire argument of Wesley's change in position on this particular passage, one might question Jackson's conclusion.⁵⁹ Even if one assumed the authenticity of the sermon, could it not simply illustrate a homiletical overemphasis on what was an important point--our social responsibility for the influence of our example? It would appear that even if one accepts this sermon as Wesley's and as a conclusion Wesley came to late in life, one might assume that Wesley's position was still not that of total abstinence. It was more likely a position which included a willingness either to use wine or to abstain according to the social impact of one's use.

Therefore, we conclude that John Wesley's positions in regard to the beverage alcohol were these:

⁵⁸Wesley, *The Works*, 1872, VII, 451.

⁵⁹See appendix B, Letter to Douglas Jackson.

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Therefore, we conclude that John Wesley's positions in regard to the beverage alcohol were these:

⁵⁸ Wesley, *The Works*, 1872, VII, 451.

⁵⁹ See appendix B, Letter to Douglas Jackson.

- 1) A strong opposition to 'drunkenness,' but compassion for the 'drunkard.'
- 2) The use of distilled liquors only as medicines.
- 3) Moderation in the use of wine, beer, and ale.
- 4) The use of beverage alcohol according to the social impact of one's use.
- 5) A strong opposition to distilleries.
- 6) An emphasis on being temperate in *all* things, including beverage alcohol.

CHAPTER V

AMERICAN METHODISM CHANGES

Now knowing John Wesley's stance, it is necessary to know what the situation of early America was prior to 1840.

The American Situation

The American problems with beverage alcohol were just as acute as those in England.¹ Allen quotes James Samuelson as having written that the drinking habits in America at the beginning of the nineteenth century were:

' . . . repulsive beyond description; in fact, they were worse than anything to be found in modern European records.'²

Even the clergy used alcoholic beverages to excess. Lyman Beecher, that famous father of so many famous children, described a district Presbyterian and Congregational association meeting in the following manner:

None of the Consociation [sic] were drunk; but that there was not, at times, a considerable amount of exhilaration, I cannot affirm.³

¹Joseph Allen, "The Methodist Board of Temperance as an Instrument of Church Policy," (unpublished Ph.D. dissertation, Yale University, 1957), p. 39.

²*Ibid.*

³John A. Krout, *The Origins of Prohibition* (New York: Knopf, 1925), pp. 84-85, citing Lyman Beecher, *Autobiography, correspondence, etc., of Lyman Beecher, D.D.* (New York: Charles Beecher, ed., 1865), I, 245.

Ministers may not have been drunk at that meeting; however, drunkenness among ministers was a problem--so much so that the Virginia Legislature enacted stiff penalties against intoxicated clergy.⁴ It is not known if any of these clergy were, in fact, Methodist, but the amount of legislation the early Methodist Conferences passed (and some they were unable to pass⁵) would suggest that the problem of drunkenness might have been shared with Methodist clergy as well.

This problematic use of beverage alcohol in early America grew, on the one hand, out of the rather recent discovery of the distillation process which thereby made the stronger liquors more readily accessible. On the other hand, it grew out of the American cultural attitude toward the abuse of drinking. The former meant that all classes were able to obtain and use hard liquors--even to the point of intemperance. Krout made clear just how available liquors were by writing that (1) wages were quoted in terms of rum, (2) grocers who wished to prosper were required to keep a barrel of whiskey on tap for all the customers, and (3) even the churches were expected to furnish wine and spirits for such occasions as ordinations, district meetings, and certain civic

⁴ Ernest H. Cherrington, *The Evolution of Prohibition in the United States* (Westerville, Ohio: American Issue Press, 1920), p. 28, cited by Paul C. Conley and Andrew A. Sorenson, *The Staggering Steeple* (Philadelphia: Pilgrim Press, 1971), p. 24.

⁵ In 1812, James Axley introduced the resolution: "Resolved, That no stationed or local preacher shall retail spirituous or malt liquors, without forfeiting his ministerial character among us." The resolution was laid on the table four times; when voted on it was defeated! *Methodist Episcopal Church, Journal of the General Conference*, 1812, cited by Frances C. Winston, "Pronouncements on Temperance of The Methodist Church and its Antecedents in the United States," 1958, pp. 5-6.

gatherings.⁶ Concerning the American cultural attitude, drunkenness was accepted as normal as long as it was not habitual, and the citizenry expected to attend few functions where alcohol would not be available, including funerals and church-raisings.⁷

Intent to Follow Wesley

Into this kind of social situation the early Methodists brought their Wesleyan tradition of being temperate in all things. At the outset they saw themselves as spiritual sons of Wesley and carefully expressed this relationship.⁸ At their first conference in 1773, those present asked and answered the following questions:

1. Ought not the authority of Mr. Wesley and that conference to extend to the preachers and people in America, as well as in Great Britain and Ireland?

Answ. Yes.

2. Ought not the doctrine and discipline of the Methodists as contained in the Minutes to be the sole rule of our conduct who labour, in the connection with Mr. Wesley, in America?

Answ. Yes.⁹

The same relationship with Wesley was understood in the 1780 conference.¹⁰

⁶Krout, *op. cit.*, p. 63.

⁷Wade Crawford Barclay, *History of Methodist Missions, Part I: Early American Methodism* (New York: Board of Missions and Church Extension of the Methodist Church, 1950), II, 27.

⁸Many of them did disagree with Wesley in his desire to have the Colonies remain a part of the British Empire!

⁹Methodist Episcopal Church, *Minutes of the Methodist Conferences, annually held in America from 1773 to 1794, inclusive* (Philadelphia: Printed by Henry Tuckness and sold by John Dickins, 1795), p. 5.

¹⁰*Ibid.*, pp. 37-38.

Of course the crucial conference for establishing American Methodism's relationship to Wesley's doctrines and discipline was the Baltimore Christmas Conference in 1784. This was the conference which established the *Discipline* both as the rule book for American Methodism and as the record of its important conference decisions.¹¹ This was also the conference which was to establish a separate American denomination. Norman Spellmann, in *The History of American Methodism*, listed ten reasons why this Baltimore Christmas Conference was the major organizational beginning of American Methodism. The reasons most significant for this study are those listed as sixth and seventh:

(6) It was called by a council of American Methodist preachers. . . . (7) Its purpose was to consider 'the design of organizing the Methodists into an Independent Episcopal Church, . . . debating freely and determining all things by a majority of votes.'¹²

In that Christmas Conference, the ministers displayed a basic agreement with Wesley's teachings concerning church government; they showed that they were even closer to Wesley's understanding of the doctrines and discipline of the church. In regard to church government they wrote:

¹¹ The first *Discipline* was entitled *Minutes of Several Conversations*. . . , and was based on Wesley's *Large Minutes* of 1780. The *Discipline* was published first in 1785 and revised every year (as editions) until 1792, at which time the Conferences began to meet on a quadrennial basis. Thereafter the *Disciplines* came out as were needed, but reflected the changes of the Quadrennial General Conference.

¹² Norman W. Spellmann, "The Formation of the Methodist Episcopal Church," in Emory S. Bucke (ed.), *The History of American Methodism*, (New York: Abingdon Press, 1964), I, 231.

During the Life of the Rev. Mr. Wesley, we acknowledge ourselves his Sons in the Gospel, ready in Matters belonging to Church-Government, to obey his Commands. And we do engage [plan] after his Death, to do every Thing that we judge consistent with the Cause of Religion in *America* and the political Interests of these States, to preserve and promote our Union with the Methodists in *Europe*.¹³

Concerning the doctrines and discipline they voted to:

. . . accept only those preachers who would 'be subject to the American Conference, preach the doctrine taught in the four volumes of Sermons, and Notes on the New Testament, keep the circuits they were appointed to, follow the directions of the London and American Minutes, and be subject to Francis Asbury as general Assistant.'¹⁴

Thus, it was the clear intention of the Christmas Conference, as well as the earlier conferences, to follow the doctrinal and disciplinary standards they had inherited from John Wesley.

In regard to the subject of beverage alcohol, this would lead us to expect to find his positions as a part of the *Disciplines* of the Methodist Church in America. That is, the *Disciplines* should contain (1) a strong opposition to "drunkenness," but compassion for the "drunkard," (2) the use of distilled liquors only as medicines, (3) moderation in the use of wine, beer, and ale, (4) a strong opposition to distilleries, (5) the use of beverage alcohol according to the social impact of one's use, and (6) an emphasis on being temperate in all things, including beverage alcohol.

¹³ *Ibid.*, I, 226.

¹⁴ *Ibid.*, I, 225.

The Church Leaves Wesley's Position

Regardless, however, of the written intent of the early conferences, those and subsequent conferences did establish disciplinal rules and doctrinal positions regarding beverage alcohol which differed markedly from those they had received from their father in the faith. There are four main ways in which Wesleyan positions were used.

First, there are some parts of the Wesleyan tradition which the official position of the church still supports, and some of Wesley's very statements have been reinstated. One such example is the General Rule regarding drunkenness.¹⁵ It was changed by the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South. The Methodist Episcopal Church later brought back the original wording.¹⁶ Whether or not today's official United Methodist position is precisely what the rule states is questionable, but the official position in regard to drunkenness, *per se*, is at least similar to the view Wesley held.¹⁷

¹⁵ See page 26 above.

¹⁶ Each of these greatly changed the meaning of the General Rule on drunkenness by altering the wording. See later chapters.

¹⁷ The Rule is only against drunkenness and the buying or selling of distilled liquors. This suggests an approval of fermented liquors such as beer, wine, and ale. The word "similar" is used because Wesley would not allow someone continually drunk to belong to the Methodist Societies. Through the General Rule he forbade this. But in today's United Methodist Church, the habitual "drunkard" is not likely to be either expelled or kept from joining.

Secondly, there are some Wesleyan statements which still appear in the last edition of the *Discipline*, but these statements have been given or have taken on meanings quite different than originally intended. For example, the insistence that a minister is to recommend "abstinence and fasting both by precept and example," currently appears in the last edition. This is a very old phrase which meant one thing in Wesley's time and which now has taken on an entirely new meaning.¹⁸

Thirdly, sometimes the church moved away from the Wesleyan position, but failed to document the changes. We can certainly say that the official positions changed when we can see evidence of these changes in the *Disciplines*. Yet side-by-side these changes are vestiges of older views.

Two examples of this are outstanding. The first is the General Rule on drunkenness, just discussed. From the 1844 General Conference of the Methodist Episcopal Church through the 1972 General Conference of The United Methodist Church, the General Rule regarding drunkenness has appeared in every edition of the Methodist Episcopal, Methodist, and United Methodist *Disciplines*. This is surprising in that the General Rule (1) overlooks completely the whole area of fermented liquors such as wine, beer, or ale, and (2) allows for the use of distilled (or spirituous) liquors in cases of extreme necessity.¹⁹ One

¹⁸This will be traced out in further detail, with full documentation in the next chapter.

¹⁹See page 26 above.

would think that during the prohibition era the *Disciplines* would not have allowed the use of liquors for any reason! In other sections of the *Disciplines* during the prohibition years we do see rules suggesting that there is not to be any use of liquor. Yet the General Rule, itself, did not change.

Another example of a rule continuing in spite of being contrary to other parts of the *Discipline*, and certainly contrary to the apparent attitude of the General Conferences is the rule regarding a minister's use of wine in the sacrament of Holy Communion. Although ministers were told to use "the pure, unfermented juice of the grape" in the sacrament in 1916,²⁰ and were "earnestly recommended" to use grape juice fifty years before that,²¹ the clergy in every edition of the Methodist Episcopal Church *Discipline* from 1788 to 1936 were asked:

Do you choose and use water for your common drink? And only take wine medicinally or sacramentally?²²

Thus, for more than twenty years after the Methodist Episcopal Church absolutely required the use of grape juice in the sacrament, there was still a phrase in the *Disciplines* which suggested that wine could be taken (at least, taken by the ministers!).

Fourth, some of Wesley's statements were used for a time and

²⁰ *Discipline*, 1916, p. 401.

²¹ *Discipline*, 1864, appendix, xvii. See Chapter VII, section on Preparing, Selling, and Using Beverage Alcohol, page 95.

²² Only the spelling and punctuation changed. However, from 1788 through 1888, it appeared under category of "duty to God," and from 1892 through 1936 it appeared under category of "spiritual qualifications" of ministers.

then removed, to be replaced by statements and ideas quite contrary to what Wesley believed, encouraged, and practiced. An example of this is the "requirement" of voluntary total abstinence, which for a number of years appeared in the *Disciplines*. This is a position never held by John Wesley.

It can now be seen that the American situation prior to 1840 was that (1) there was a problem with the abuse of beverage alcohol, and (2) the early Methodists in America intended from the first to stay with Wesley's positions on many things, but (3) in relation to beverage alcohol they did eventually alter many of his positions as time went on.

An examination of the *Disciplines* from those early years up to 1968, has shown four main ways in which Wesleyan positions on beverage alcohol were used: (1) they have remained the same statements that Wesley himself used, although it is possible that present day Methodism misunderstands them; (2) other statements of Wesley's have remained the same, but they have taken on new meanings; (3) the church moved away from Wesley's position, but failed to document these changes in the *Disciplines*; and (4) some of Wesley's positions were abandoned and positions quite the opposite were credited to him.

One realizes, of course, that the men responsible for the *Disciplines* were not deliberately singling out Wesley's positions on beverage alcohol and deliberately attempting to change them. In order to understand what the situation was, we need to pause briefly in this discussion and look at the larger movement in history out of which the

changes came.

The Changes and the Temperance Movement

It would be extremely negligent not to discuss the historical context of these changes. We have already mentioned the tremendous problem of drunkenness which existed in America toward the end of the eighteenth century. Even at that time non-Methodists were stating²³ their concern. One of the strongest voices was that of Benjamin Rush, a Philadelphia physician and a signer of the Declaration of Independence. A physician-general to part of the army during the Revolutionary War, Rush had a cry similar to that of Wesley's. Although he was for moderate use of fermented beverages he opposed spirituous liquors and wrote about their disastrous effects on the body.²³

Another voice, shortly thereafter, was that of New England's Lyman Beecher, an ardent spokesman who stressed the need for abstinence from "ardent spirits"²⁴ and formed voluntary abstinence organizations.²⁵ Krout describes the early days of the temperance movement in this way:

The leaders were inspired with the benevolence of the philanthropist rather than the conviction of the moralist.²⁶

²³Krout, pp. 71-74.

²⁴The term "ardent spirits" was generally used in that day to refer to distilled liquors.

²⁵Krout, pp. 85-86.

²⁶*Ibid.*, p. 100.

In the late 1820's and thereafter the tone of the movement became more moralistic and militant. First came the American Temperance Society in 1827, whose members agreed to abstain from the consumption of distilled liquors.²⁷ Then more groups with moralistic conviction joined the cause.

For a time the movement was slowed by the Civil War, but after the war it continued with increased vigor. Later it began to oppose all alcoholic beverages and attempted to prohibit their manufacture, sale, and consumption through state and federal legislation. Under the leadership of the Woman's Christian Temperance Union and the Anti-Saloon League,²⁸ it grew so strong that it spurred opposition movements in support of the liquor industry.

It is necessary to note that each of the movements, the one in support of the liquor industry and the one opposed to all alcoholic beverages, consisted of American minorities.²⁹ Thus, as Gusfield points out in his book, *Symbolic Crusade*, there was an underlying fighting for values which expressed itself in the temperance movement. To fail to notice this could lead one to see the temperance movement only as an expression of concern for health or pastoral care. Instead one must also see that the battle was going on for maintaining

²⁷ North Conway Institute, *Alcohol and the American Churches* (Boston: North Conway Institute, 1967), p. 4.

²⁸ *Ibid.*

²⁹ *Ibid.*

traditional middle-class values threatened by an immigrant urban poor --who were often Roman Catholic.³⁰

By 1916, nineteen states had legislated against the sale of liquor and another twenty-six had passed local option legislation. National prohibition was just around the corner and did arrive when the prohibition amendment was ratified in 1919.³¹ Then the public mind changed during the twenties and thirties, and the grand experiment failed. The prohibition amendment was the only amendment ever to be repealed.

After that, drinking in the United States steadily increased. Evidences of concern began to show. In 1935, Alcoholics Anonymous was founded. In the same year, Yale University began a program of scientific studies which culminated in a separate program there--then later at Rutgers. Then the National Committee on Alcoholism was organized in 1944, a pioneering group in the areas of education, treatment, and research. In 1950, the North American Association of Alcoholism Programs first convened.³²

Recently the federal government demonstrated its concern. A national study commission of some of the leading authorities in the field of alcohol studies was formed to report the needs of the nation.

³⁰ Joseph R. Gusfield, *Symbolic Crusade* (Urbana: University of Illinois Press, 1963), pp. 5-12. See pages 147-148, below.

³¹ North Conway Institute, p. 4.

³² *Ibid.*, pp. 5-6.

That study, *Alcohol Problems, A Report to the Nation*, printed in 1967,³³ proved to be a gigantic breakthrough both in helping set up a commission to take a holistic look at the needs of the nation in regard to alcohol and in prompting discussion and action.³⁴

One of the most influential groups among the churches has been the North Conway Institute. Founded in 1951, it has carried out two basic functions through the years:

. . . On one hand, it is a professional (and private, non-profit) consultant agency to church bodies and religious organizations; on the other, it is an informal, person-to-person association, or fellowship, for religiously oriented alcohol authorities.³⁵

It has held annual conferences, on an ecumenical basis, to help bring much-needed light and action in the area of solving alcohol problems.

Of course there are many other groups that were involved in temperance and alcohol beverage work through the years as Methodism was making such tremendous changes in its own policies. But just to suggest these few organizations and persons, is to make it clear that the changes that did occur within Methodism did not occur in a vacuum. The changes in the *Disciplines* are part of a witness to a much larger movement in American history.

³³ Thomas F. A. Plaut, *Alcohol Problems* (New York: Oxford University Press, 1967).

³⁴ It actually fails to include the tremendous resources of the churches, except for one or two brief references. See Howard J. Clinebell, Jr.'s review of Thomas F. A. Plaut, *Alcohol Problems: A Report to the Nation by the Cooperative Commission on the Study of Alcoholism, Pastoral Psychology*, XIX (April 1968), 57-59.

³⁵ North Conway Institute, p. 8.

CHAPTER VI

FOUR WORDS THAT TELL THE STORY

If we look at the words "abstinence" and "temperance" as they have been used in the *Disciplines* over the years, we get a glimpse of how unstable the Methodist position on beverage alcohol has been. Just as the positions of John Wesley were altered over the years, the meanings of these two words were altered, too. The end result was often statements which were vestiges of past positions, misunderstood words, and misquoted positions.

Then, if we look at what happened when the church "separated" or when the churches "merged," we can see that a clarification of the actual position occurred, rather than a change in position. That is, at these two crucial times, vestiges dropped out and attempts were made to say more precisely what General Conferences felt. All four words taken together "tell the story" of the Disciplinary changes in a nutshell.

Abstinence

John Wesley used the word abstinence in regard to food, drink, and other things.¹ Never can we find Wesley using the term "total

¹John Wesley, *The Works of John Wesley*, (London, Wesleyan Conference Office, 1872; complete and unabridged ed., Grand Rapids: Zondervan, n.d.), VIII, 308.

"abstinence" in regard to beverage alcohol, although he might have. His attitude toward distilled liquors was almost that of total abstinence, and at times it could have implied such. But Wesley spoke in other terms when meaning "abstinence" from distilled liquors.

It was Wesley's normal pattern to use the word "abstinence" together with the word "fasting." He sometimes separated the two, but he more often used them together to refer simply to two kinds of fasting. Insisting on at least four fasts a year, he himself probably fasted even more.²

This pattern of using the word "fasting" with the word "abstinence" carried over into American Methodism. The early conferences occasionally used "abstinence" by itself, however, as in the law to:

. . . Extirpate smuggling, buying or selling uncustomed Goods, out of every Society. Let none remain with us who will not totally abstain from every Kind and Degree of it.³

More frequently, however, they linked the idea of abstinence with that of fasting, as did Wesley. In 1787, they asked themselves (with an expected "yes" answer):

. . . Do you know the Obligation and Benefit of Fasting and Abstinence? How often do you practice it? The neglect of this alone is sufficient for our Feebleness and Faintness of Spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain Duty. Let us amend from this Hour.⁴

²Wesley, *The Works*, 1872, VIII, 328.

³*Discipline*, 1785, 1st Ed., p. 10.

⁴*Discipline*, 1787, 3rd. Ed., p. 37.

Do you use as much Abstinence and Fasting every Week, as your Health, Strength, and Labour will permit?⁵

In 1789, the preachers were asked:

. . . Will you recommend fasting or abstinence, both by precept and example?⁶

Someone seeing these questions might argue that they still have to do with abstaining from beverage alcohol. The truth is that for the early Methodists, as for Wesley, fasting and abstinence used together meant simply what we today would call "fasting."⁷ This was made quite clear in some notes which Bishop Asbury prepared for the 1798 *Discipline*. The notes read:

. . . The duty of fasting is strongly recommended in the sacred writings. That or abstinence frequently observed, is highly necessary for the divine life. Ps. xxxv. 13. 'I humbled my soul with *fasting*.' lxix. 10. 'When I wept and chastened my soul with *fasting*.'⁸

Throughout the notes, abstinence was seen in this light: as one form of fasting. It in no way implied abstinence from alcoholic beverages.

Furthermore, no early Methodist conference used the word "abstinence" in the *Disciplines* to refer to beverage alcohol. Their attitude toward distilled liquors at times approached this, but the word "abstinence" itself cannot be found.

⁵ *Discipline*, 1787, 3rd. Ed., p. 19.

⁶ *Discipline*, 1789, 5th. Ed., p. 11.

⁷ Wesley, in his sermon on fasting and abstinence, mentions wine once. See appendix A-3.

⁸ *Discipline*, 1798, p. 93.

The first conference to pass a resolution using the word "abstinence" in relation to alcoholic beverages included the word "total" as well. That conference was held in 1844, in the midst of the temperance era.⁹ Though the resolution was passed by the General Conference that year, it was not included in the 1844 *Discipline*. But it soon would be, for it was an idea whose time had come.

Periodically at first, then with increasing frequency, the General Conference did pass resolutions ordering total abstinence from all alcoholic beverages. And when the first General Conference resolution was placed in the *Discipline*, in 1864, it included the demand that each pastor should ". . . urge total abstinence from all that can intoxicate."¹⁰ This seemed to become the official position of the church in the 1870's, though as late as 1912, the Methodist Episcopal Church *Discipline* allowed wine at communion when grape juice could not be easily obtained.¹¹

One can see how "total abstinence" became the church's new position by noticing the new interpretation the church gave to the old Disciplinary passage regarding "fasting and abstinence." In the

⁹ Methodist Episcopal Church, *Journal of the General Conference*, 1844, cited by Francis C. Winston, "Pronouncements on Temperance of The Methodist Church and Its Antecedents in the United States," (report prepared for The Methodist Church Board of Temperance, Washington, 1958), p. 11.

¹⁰ *Discipline*, 1864, appendix, p. xvii.

¹¹ We have already noticed that some documents would continue to allow this by their wording. In the communion ritual itself, in 1916, wine could not be used at all. This will be discussed below on page 96.

index of the 1956 *Discipline*, listed under the category, "Alcoholic beverages, abstinence from," was a paragraph reference to the question, "Will you recommend fasting or abstinence, both by precept and example?"¹² The same paragraph reference appeared in the indices of the 1960 and 1964 *Disciplines*. Thus, in the 1956, 1960, and 1964 *Disciplines*, "fasting and abstinence" had come to mean abstinence from alcohol. Of course, it could be argued that the indices were in the prerogative of the editor rather than of the General Conference and therefore that the General Conference was not really responsible for this misunderstanding. But one has to reckon with the continuing of this error for twelve years. The point is clear. By this time the term "abstinence" even when used with "fasting" did not mean fasting from food and drink in general. It had been so used by the temperance movement that it had lost its original meaning in Methodism.

Furthermore, in the Methodist tradition it would appear that "abstinence" came to have the meaning "total" whether or not the word "total" was used. In the last three *Disciplines* (1960, 1964, and 1968) the phrases encouraging or enlisting Methodists or United Methodists not to drink beverage alcohol always spoke of "abstinence" or of the necessity "to abstain." The word "total" was not used. On the one hand this could be a change in Methodist or in United Methodist beverage alcohol policy--since the word abstinence does not necessarily

¹² *Discipline*, 1956, pp. 126, 783.

imply total abstinence.¹³ Given the last 120 years of Methodism's policy, however, it seems quite likely that "total abstinence" was meant.

Temperance

Another word that tells the story very briefly is the word "temperance." Here again we see quite a change in meaning. Wesley himself used "temperance" to refer to alcoholic beverages; but he also used it to refer to preaching and to sleeping.¹⁴ Wesley, in fact, stressed temperance in *all* things and saw "intemperance" to be one of the major causes of sickness.¹⁵

Early Methodism patterned itself after Wesley in this regard. One of the early conferences asked the ministers, ". . . Are you temperate in all things?"¹⁶ A number of specifics then followed, including food. Wine was one of about ten.

As the temperance movement accelerated, however, "temperance" began to refer almost exclusively to alcohol. In an attempt to tie in with the scriptural meaning of temperance and at the same time show the need for total abstinence, the Methodist Episcopal Church published in

¹³ Thomas E. Price, "What do the Churches Say about Alcohol?" Lecture (Berkeley: School of Alcohol and Drug Studies, 1970), pp. 9-22. (Mimeographed.) He identifies six different abstinence positions espoused by churches today. See pages 195-196, below.

¹⁴ See Wesley chapter for this reference to preaching and temperance.

¹⁵ See appendix A, *Primitive Physic*.

¹⁶ *Discipline*, 1798, p. 91.

its *Discipline* a "temperance" statement. From 1884 to 1936, with only minor variations, it read as follows:

Temperance, in its broader meaning, is distinctively a Christian virtue, enjoined in the Holy Scriptures. It implies a subordination of all the emotions, passions, and appetites to the control of reason and conscience. Dietetically, it means a wise use of suitable articles of food and drink, with entire abstinence from such as are known to be hurtful. Both science and human experience agree with the Holy Scriptures in condemning all alcoholic beverages as being neither useful nor safe. The business of manufacturing and of vending such liquors is also against the principles of morality, political economy, and the public welfare. We, therefore, regard voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government. We heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to cooperate in all measures which may seem to them wisely adapted to secure that end. We refer to our General Rule on this subject, (¶32,) and affectionately urge its strict observance by all our members. Finally, we are fully persuaded that, under God, hope for the ultimate success of the Temperance Reform rests chiefly upon the combined and sanctified influence of the Family, the Church, and the State.¹⁷

Because of the strength of the temperance movement, the word "temperance"--in spite of the above statement--came to refer almost exclusively to alcohol. One could even use the word temperance and confuse it with the idea of legal prohibition--a meaning the original word temperance never had in Wesley's Methodism.

Apparently because of an overly-close past association with alcohol and prohibition, the word temperance rarely appears in the 1968 United Methodist *Discipline*. This change in meaning and the relative disappearance of the term temperance is unfortunate. The

¹⁷ *Discipline*, 1884, pp. 30-31.

original idea of temperance in all things could stand Methodism in good stead even today.

Separations and Mergers

Two other words complete this thumbnail sketch. They are, "separation" and "merger." For rhetorical purposes, they have been saved for the last. They help explain the Disciplinal changes that occurred whenever the church divided or joined together. One could elaborate on the number of sections of the *Disciplines* that disappeared in the 1939 or in the 1968 merger. The same is true with the separations around 1830 and 1846. (See graph on page 67.)

Nevertheless the changes that occurred were not primarily changes in church policy, but rather, were attempts at clarifying existing policy by deleting material seen as obsolete. For instance, the 1939 merger developed no new alcohol policy for the Methodist Episcopal Church and made no really gigantic changes for the other branches of Methodism. Instead the church simply rid itself of some of the old laws that had existed side-by-side with laws that were still seen as relevant. This appears to be true with the 1968 merger also. As mentioned in Chapter I, the changes that occurred in the 1968 alcohol policy had begun as early as 1956, and were influenced by the association of the Methodist Board of Temperance with temperance workers in other concerned denominations who met at the North Conway Institute.¹⁸

¹⁸Statement by Tom Price, personal interview, October 16, 1972.

During the 1968 merger, however, there was a need produced for a social creed that both churches could agree on.¹⁹ Social principles were drawn up. New features existed in that statement and in an alcohol and drug abuse resolution attached to that statement. But the features reflected many of the attitudes expressed at the theological consultation on alcohol held under the auspices of The Methodist Church.²⁰ Had the 1968 merger been with some non-Methodist oriented denomination about twice the size of Methodism, rather than with the Evangelical United Brethren Church, one might have seen some drastic changes.

As for separations, we shall see when we compare the Methodist Episcopal tradition with the other two (the Methodist Protestant Church and the Methodist Episcopal Church, South) that these also brought about changes in Disciplinary wording. It would appear, though, that the separations brought about no great policy changes--though they did bring about some. These will be discussed in Chapter VIII.

¹⁹ Statement by Tom Price, telephone interview, December 20, 1972.

²⁰ The "Consultation on the Theological and Ethical Assumptions Relative to Church Alcohol Policy" drew up guidelines for future statements and wrote a statement to replace the 1964 Methodist temperance resolution. The statement drawn up reflected both the 1964 Resolution and went beyond it. After the Consultation was over, Price reworked the Consultation's statement and presented it to the General Board of Christian Social Concerns of The Methodist Church (at its February 29, 1968 meeting). That statement, approved by the Board with few changes, bears almost a word-for-word correlation to the Drug and Alcohol Concerns Resolution of the 1972 General Conference of The United Methodist Church. See appendix D: Drug and Alcohol Concerns Resolution.

We now have been through a brief discussion of the ever-changing historical position of Methodism toward the beverage alcohol. If one is interested in a very detailed documentation of specific changes, then the next two chapters will do nicely. Therein lie all the major topic areas of beverage alcohol as history has recorded them in the *Disciplines*. If not, Chapter IX summarizes all of what is said in Chapters VII and VIII.

PART III

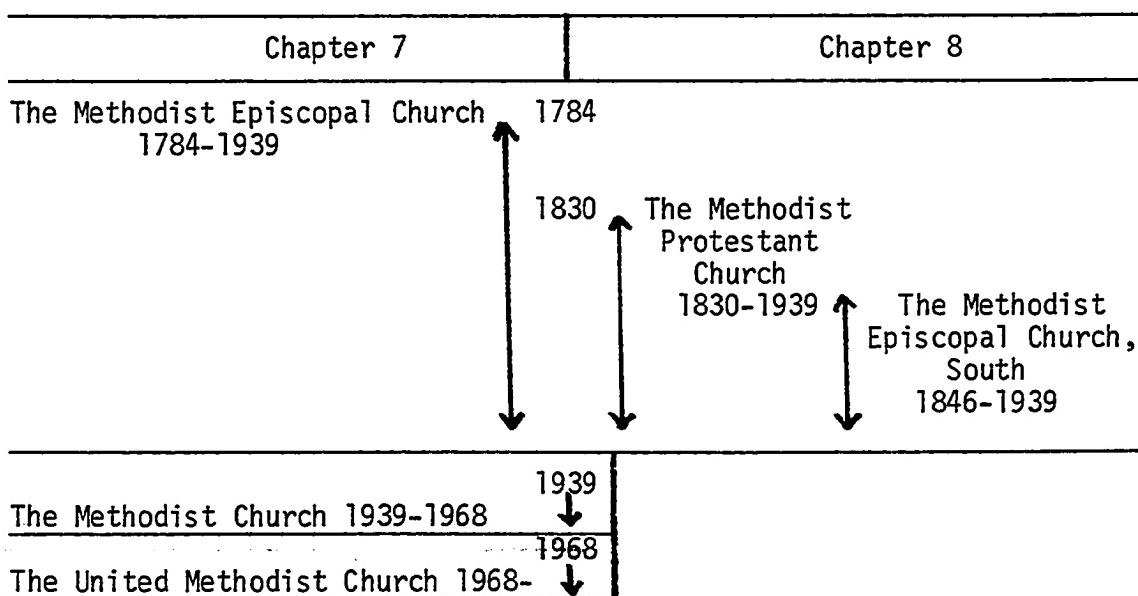
DOCUMENTATION OF CHANGES

CHAPTER VII

THE METHODIST EPISCOPAL CHURCH, THE METHODIST CHURCH, AND THE UNITED METHODIST CHURCH

This chapter traces the history of Methodism in the Methodist Episcopal Church, The Methodist Church, and The United Methodist Church. These are being traced together because this tradition produced the greatest amount of Disciplinary documented evidence of the changes concerning beverage alcohol policy.

The period of time covered is from 1773, beginning with the first American Conference, through the last conference held in 1972. The Methodist Episcopal Church, South, and the Methodist Protestant Church were separate entities during the first part of this same period of time, but they will be documented in Chapter VIII. Graphically, the churches existed as seen below:



Changes in the *Disciplines* are documented in this chapter under the following topics: 1) The Church and the Alcoholic, 2) Preparing, Selling, and Using Beverage Alcohol, 3) Rules for Trying Beverage Alcohol Offenders, 4) Church Structures to Deal with Beverage Alcohol, 5) Professional Leadership, and 6) Beverage Alcohol and the Social Creed.

THE CHURCH AND THE ALCOHOLIC

Wesley, in his writings constantly referred to "drunkenness" (and to "drunkards"). Thus, when we turn to the *Disciplines* we might expect the term to appear frequently. It actually appears relatively rarely: in the General Rule in each edition of the *Discipline* from 1789 to 1972, and in a note on the 1798 *Discipline*. Elsewhere the term is difficult to find.¹ This absence is noticeable in light of its

¹The note in the 1798 *Discipline* reads: "The sin of drunkenness should be particularly guarded against in a country where the materials for distilled liquors so much abound. Sensuality, alas! of every kind, but particularly that which arises from intemperance in the use of distilled liquors, soils and defiles the soul, fills it full of impure desires; and turns the human nature, capable of the image of God, into a loathsome beast. Luke xxi. 34, 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' Rom. xiii, 13, 'Let us walk honestly as in the day, not in rioting and drunkenness.' I Cor. v. 1, '--A drunkard--with such an one no not to eat.' vi. 10, '--Nor drunkards--shall inherit the kingdom of God.' Gal. v. 19-21, 'Now, the works of the flesh are manifest, which are these:--drunkenness, etc.' Ephes. v. 18, 'Be not drunk with wine, wherein is excess; but be filled with the Spirit.' I Thess. v. 7, 'They that be drunken are drunken in the night.' Tit. ii. 1-3, 'Speak thou, --that the aged women [be] not given to much wine.'" (Page 138)

Another reference is in an Episcopal Address, made into a resolution by the 1908 General Conference. The Bishops said, ". . . No profits, however real or immense, can compensate for the corruption of

frequent usage in early days of Methodism. We find *The Journal of Francis Asbury* and the *Autobiography of Peter Cartwright* strewn with the terms, and there is at least one incidence of a local preacher being tried for "drunkenness."² Nevertheless, for some reason the authors of the *Disciplines* rarely wrote these terms into the *Disciplines*. Therefore, we have used references, for the most part, which the members might have used to apply to the problems of drunkenness.

The authors of the *Disciplines* often used the word "temperance," as if to emphasize the positive. Picking up on Wesley's thoughts and using some of his very words, they wrote:

. . . Are you temperate in all things? Instance in Food.
 (1.) Do you use only that *Kind*, and that *Degree*, which is best both for your Body and Soul? Do you see the Necessity of this?
 . . . (3.) Do you eat no more at each Meal than is necessary? Are you not heavy or drowsy after Dinner? (4.) Do you use only that *Kind* and that *Degree* of Drink which is best both for your Body and Soul?³

Later Methodists also stressed the need for temperance, but they did so by using the words "intemperance" and "insobriety."⁴ They tried to

our politics, the emptiness of the drunkard's home, or the fullness of prisons and graves." *Discipline*, 1908, p. 468.

Another is in the *Discipline*, 1920, p. 552.

²Theodore L. Agnew, "Methodism on the Frontier," in Emory S. Bucke (ed.), *The History of American Methodism* (New York: Abingdon Press, 1964), I, 540.

Francis Asbury, *Journal of Rev. Francis Asbury, Bishop of the Methodist Episcopal Church* (New York: Easton, 1821).

Peter Cartwright, *Autobiography of Peter Cartwright* (New York: Carlton and Porter, 1857).

³*Discipline*, 1785, 1st Ed., p. 23; Cf. *Discipline*, 1798, p. 91.

⁴*Discipline*, 1864, appendix, p. xvii; *Discipline*, 1900, p. 377; *Discipline*, 1904, p. 402; *Discipline*, 1944, p. 563.

deal with drunkenness by stressing the need for total abstinence from alcoholic beverages.

The Potential Alcoholic

Even though the early Methodists did not often use the term drunkenness in the *Disciplines*, it is apparent from the *Disciplines* that they did try to deal with the problem of drunkenness. Their basic approach was preventative. Part of their attempt to prevent drunkenness was directed toward individuals: the potential, and probably the actual, "drunkards." These they attempted to reach in four ways.

First, they recommended preaching on temperance and they recommended establishing special recognition days:

. . . we recommend all our ministers to preach on Temperance on the fourth Sabbath in June in each year, and to use their influence to secure a temperance celebration of the fourth of July by the Sabbath-schools and other associations.⁵

Education, or at least instruction, was seen as a second means of preventing drunkenness. "Sabbath-schools" were mentioned in resolutions as early as 1868. By 1892, the responsibility of the Sunday School Board was clearly spelled out:

It shall be the duty of the Sunday School Board, whenever practicable, to organize our schools into Temperance Societies, under such Rules and Regulations as the Board may prescribe, the duty of which Societies shall be to see that Temperance Instruction is imparted to the School, and secure, so far as possible, the pledging of its Members to Total Abstinence.⁶

⁵ *Discipline*, 1868, p. 326; Cf. *Discipline*, 1956, pp. 402-403.

⁶ *Discipline*, 1892, p. 172.

They saw this instruction to be in accord with the science of the day:

We protest against any attempting to repeal the scientific temperance instruction laws which exist generally throughout the States. . . .⁷

Education was not limited to scientific instruction, however; it also included the establishment of a vigorous literature campaign.⁸ In both of the above approaches the church appealed either for temperance or for total abstinence as the means for preventing the problems of alcohol abuse or drunkenness.

There was a third attempt by the church to reach the individual and thus prevent drunkenness: through the use of rules. Whereas Wesley had used only the General Rule, American Methodism developed rules concerning preparing alcoholic beverages, encouraging their production, selling them, giving them away, or drinking them.⁹ They ousted offenders who broke these rules and decided how right or wrong each offense was.¹⁰

Fourth, to insure that the above actually happened, they wrote two additional provisions into the *Discipline*. The first provision concerned the appointment of pastors:

⁷ *Discipline*, 1908, p. 471.

⁸ *Discipline*, 1904, p. 252.

⁹ See section on "Preparing, Selling, and Using Beverage Alcohol," below.

¹⁰ See section on "Rules for Trying Beverage Alcohol Offenders," below.

. . . When in the judgment of an Annual Conference it may be deemed best, we recommend the appointment of a Preacher who shall devote himself exclusively to this reform.¹¹

The second provision was to have local committees be responsible to the District Superintendent for the implementation of temperance concerns.¹²

The Alcoholic Seen as Helpless

Yet the appeal to the individual as a way to prevent drunkenness did not seem to be enough. When one reads the *Disciplines* carefully, he sees that Methodism began to put an even greater emphasis on controlling the sources from which the beverage came. The individual alcoholic was not appealed to, as he had been by Wesley, but was seen as a helpless pawn in the hands of an angry tyrant. He was in slavery no less than the black people had been, and the way to save him was not to appeal to him personally, but was to prevent the bottle of alcohol from ever reaching his lips. Particularly this was so in regard to innocent natives:

The history of the slave-trade is enough to make the 'West Coast' verily hate the name of those who desolated her borders, and caused her ebony Rachels to mourn for the children who met a fate worse than death. Worse than night-attacks; worse than chains for innocent babes; worse than the prostitution of mothers; worse than the wailing caravan; worse than the sweltering barracoon; worse than the stifling slave-ships; worse than the shameless auction block; worse than the fetter, the whip, and the separation of families; worse than the traffic in human

¹¹ *Discipline*, 1868, p. 326.

¹² *Discipline*, 1908, p. 134.

muscles and souls, is the human trade in RUM which now crowns the outrage to which the natives of Asia and Africa are subject at the hands of nominally Christian votaries!

No fetters that bind men in human slavery are comparable to the bondage to human appetite, which makes the stricken an important consenting party to his own ruin and degradation. Under the sacred name of 'Christian commerce' cargoes of rum are carried abroad to fasten upon these children of nature a blight that has no parallel in the list of curses which follow in the trail of civilization.¹³

Feeling that the alcoholic was a helpless victim of the bottle, the attempt of American Methodism was weighted in the favor of preventing the beverage from being created in the first place. At first, it tried preventing only distilled liquor. Later, all intoxicating beverages were included, as we have said. Also, at first, Methodism demanded only that those in Methodist Societies or those who attended Methodist worship services stop distilling and selling. Later, however, through state and national prohibition, it attempted to stop the entire beverage alcohol industry.¹⁴

Ministering to the Alcoholic

Methodists in America, then, developed an elaborate system for preventing drunkenness. But until 1956, the church did not minister to the person who already was a problem-drinker--except by 1) telling him not to drink, 2) keeping alcohol away from him, and 3) threatening him with expulsion from church membership if he did drink. Wesley, by contrast, had "preached Christ" to the "drunkards" in attempts to

¹³ *Discipline*, 1888, pp. 357-358.

¹⁴ See pages 136-138, below.

convert them. The early Methodists were instructed to preach on temperance, but these sermons were probably not heard by the alcoholics. Also, the sermons were slanted more toward preventing drinking than toward converting those with a drinking problem.

All of this is not to suggest that Methodism worked simply to get rid of alcohol. The *Disciplines* indicate that Methodists in America also worked with an increasing zeal to get rid of many social problems which might encourage persons to escape through alcohol use. The Social Creeds and social statements from 1908 on, make it abundantly clear that Methodism concerned itself with family problems, industrial problems, and other social problems of society. But there was no written awareness of the need to minister directly to the victim of alcohol problems. If the alcoholic persisted in his ways, they ousted him from the church.

All of this began to change beginning with the 1956 *Discipline* --first gradually, and then like a flood. In the 1956 *Discipline*, in the Social Creed, we read:

. . . The church should also seek to understand the causes of alcoholism and drug addiction, and to give help to their victims in a healing and redemptive ministry and fellowship.¹⁵

This thinking is amplified in the resolution entitled, "Temperance and Public Morals," in which one reads:

Rehabilitation of those who suffer because of beverage alcohol is clearly the obligation of all Christians. The board gives guidance to thousands of pastors and laymen who deal person-to-person with individuals and families seeking their help.¹⁶

¹⁵ *Discipline*, 1956, p. 705.

¹⁶ *Discipline*, 1956, p. 714.

In the 1960 *Discipline* Methodism did not enlarge on this attempt to do more than prevent alcohol problems.¹⁷ But by 1964, the whole direction of the old Board of Temperance seemed to have changed--even the name. It was called neither the Board of Temperance nor the Board of Temperance, Prohibition, and Public Morals but The Division of Alcohol Problems and General Welfare. The resolution prepared for 1964 stated:

. . . We are called by Christ to provide direct relief for persons in need, through private and public resources, and to seek diligently to change those conditions in society which create human suffering. All men should have maximum opportunity for security, health, happiness, and the abundant life to which Christ calls us.¹⁸

In another paragraph it stated that abstinence was not enough:

. . . We also urge our people to join with those engaged in positive and constructive programs seeking solutions to alcohol problems. These include education in church and school, rehabilitation for alcoholics. . . .¹⁹

It stated that the church " . . . must become a healing and redemptive fellowship for those who suffer because of beverage alcohol."²⁰ Yet even as late as 1964, some of the old documents remained. A member could still be tried for the same offenses.²¹

In 1968, the new day finally dawned. Trial procedures were still a part of the *Discipline*, but these procedures no longer included a paragraph about alcohol. The statements calling members to minister

¹⁷ *Discipline*, 1960, pp. 689, 697.

¹⁸ *Discipline*, 1964, p. 669. ¹⁹ *Discipline*, 1964, p. 670.

²⁰ *Discipline*, 1964, p. 661. ²¹ *Discipline*, 1964, p. 301.

to others was enlarged:

. . . Society must provide through public and private facilities for the treatment, rehabilitation, and after-care of narcotic addicts and other victims of drug abuse.²²

. . . We believe that the Christian principle of love for God and neighbor calls us to abstain from the use of alcoholic beverages and to minister to those victimized by their use.²³

Methodists were called to use the second Sunday in November for four purposes. One of the four was:

Enlisting United Methodists and others for effective action to alleviate social problems that contribute to and issue from alcohol and drug abuse; to work in the development of new and improved services and facilities for the treatment and rehabilitation of individuals suffering from alcohol and drug abuse problems; to develop a healing, reconciling, and sustaining community in the Church for such persons. . . .²⁴

In 1968, one might still have wondered if the new United Methodist Church would continue to move in this direction, because statements by the joining Evangelical United Brethren Church, "Basic Beliefs Regarding Social Issues and Moral Standards," revealed no concern for treating and ministering to the alcoholic and his family.²⁵ The 1972 *Discipline*, however, revealed the new church's decision to move in the direction that The Methodist Church had been going since 1956. The complete statement is found in the appendix, but brief excerpts show its intent.

²² *Discipline*, 1968, p. 58.

²³ *Discipline*, 1968, p. 57.

²⁴ *Discipline*, 1968, p. 272.

²⁵ *Discipline*, 1968, p. 64.

We express deep concern for those persons who must depend on the effects of chemical substances to medicate emotional problems or to meet personal, social and/or recreational needs to an extent that debilitates the individual's health or functioning.

.....

We understand the drug problem to be a 'people problem' rather than merely a chemical, medical, or legal problem. As such, a human problems approach is required, focusing on why people use drugs. . . .

.....

The ministry of the church should be directed both to the prevention and the treatment of problems related to drug use and misuse.

.....

We believe that concern for the problems of alcohol carries with it the inherent obligation to seek the healing and justice in society that will alleviate the social conditions which contribute to and issue from alcohol problems. Therefore:

1. We urge every local congregation and each member to demonstrate an active concern for alcoholics and their families and for all persons with drinking problems. Basic to this concern is an informed mind and a compassionate heart which views the alcoholic without moralism and with empathy. . . .

.....

5. We urge the health system, especially United Methodist-related hospitals, to accept alcoholism as a medical-social-behavioral problem and to treat the alcoholic person with the same attention and consideration as any other patient.²⁶

This shows that the church now is no longer concerned simply with prevention, but also with cure. The focus has shifted from the bottle to the person. The very change in terms from alcohol to "alcohol problems" suggests that The United Methodist Church is more

²⁶See appendix D, Drug and Alcohol Concerns Resolution.

concerned with dealing with the abuse of alcohol than it is with eliminating alcohol *per se*.

To summarize this section, we can say that as seen through the *Disciplines* of Methodism the position toward the alcoholic has been an ever-changing one. American Methodism moved away from Wesley's position. It seemed at times to develop a "preventive" one-shot approach and leave the poor alcoholic where he was.²⁷ It took Wesley's statements and used them as it wished. It gave limited meanings to important key words. Eventually, the church came back again to Wesley's position of having compassion on the alcoholic and even developed a broader program of concern.

Yet, though Methodism in America has continually changed its ways of dealing with or ministering to the alcoholic, Methodism has always opposed drunkenness, *per se*. At no time in its history, as recorded in the *Disciplines*, has American Methodism sanctioned intemperance in the use of beverage alcohol. And this is where John Wesley began in 1743.

PREPARING, SELLING, AND USING BEVERAGE ALCOHOL

Where Wesley distinguished fairly clearly between distilled (or spirituous liquors) and fermented or brewed liquors, the American

²⁷ It could be argued that Wesley was just as exclusive in the Methodist societies; if one continued to act in a manner unbecoming a Christian, he could no longer continue in the Methodist Societies. He could, however, continue in the Church of England as a member of the church.

Methodists slowly eroded this differentiation. They became convinced that Methodists should drink no intoxicants.²⁸ Where Wesley opposed the distillation of wine or mash into stronger spirits, he apparently approved of both breweries and wineries. In contrast to Wesley, the American Methodists, by 1880, disapproved of just about everything in regard to beverage alcohol, and would try any fellow Methodist for:

. . . buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as the place in or on which to manufacture or sell intoxicating liquors. . . .²⁹

As early as 1872, the same had been recommended in a resolution.³⁰

Because this position slowly evolved, one can take neither the category of distilled liquors nor the category of fermented liquors and trace it throughout American Methodism. One could begin doing this, but would have to abandon the approach sooner or later because the distinctions between the terms simply disappear. All drinking, using, selling or encouraging of the selling of alcoholic beverages became "bad" and continued to be considered so until 1964. Even to allow it to be sold, legally, was to sin.³¹

As late as the 1968 United Methodist *Discipline* one finds in the "Basic Beliefs Regarding Social Issues and Moral Standards," the understanding that no member of the old Evangelical United Brethren

²⁸ *Discipline*, 1848, p. 92.

²⁹ *Discipline*, 1880, pp. 145-146.

³⁰ *Discipline*, 1872, p. 357.

³¹ *Discipline*, 1888, pp. 351-352.

Church is to manufacture, sell or use intoxicants.³² So, even as late as 1968, there were still positions being referred to that failed to distinguish between the different alcoholic beverages. So rather than trace "distilled" liquor or "fermented" liquors, this section will trace the preparation, sales, and use of all alcoholic beverages.

Preparation of Beverage Alcohol

Members and preachers. American Methodists at the outset had very strict rules preventing a member from distilling liquor. As early as 1780, one of the Conferences asked:

Do we disapprove of the practice of distilling grain into liquor? Shall we disown our friends [members] who will not renounce the practice?

Answ. Yes.³³

The rule was repeated in another form in 1783.³⁴

Strangely enough, the rule did not continue. It was not found in the early *Disciplines*. One might think that the rule had become so established that there was no longer any need to repeat it. The following would suggest the opposite:

³² *Discipline*, 1968, pp. 64-65.

³³ Methodist Episcopal Church, *Minutes of the Methodist Conferences* (Philadelphia: Printed by Henry Tuckness and sold by John Dickinson, 1793), p. 39; "Preceding the organization of the Methodist Episcopal Church at the Christmas Conference of 1784, persons enrolled in the Methodist Societies were not referred to as 'members' but as 'friends.'" This is found in Wade C. Barclay, *History of Methodist Missions*, Part I (New York: The Board of Missions and Church Extension of the Methodist Church, 1950), II, 28.

³⁴ Methodist Episcopal Church, *Minutes*, p. 62.

. . . In 1812, James Axley introduced the resolution: 'Resolved, That no stationed or local preacher shall retail spirituous or malt liquors, without forfeiting his ministerial character among us.' Four times the motion was called for and laid on the table. On the fifth try, it was defeated.³⁵

At the next General Conference, however, James Axley was able to get the following weaker version passed which dealt only with distilled liquors:

No preacher among us shall distil or retail spirituous liquors, without forfeiting his official standing.³⁶

The amendment to that resolution failed. It would have included the laymen as well! The amendment read:

'That every prudent means be used by our annual and quarterly meeting conferences to discourage the distilling or retailing of spirituous liquors among our people, and especially among our preachers.'³⁷

One does not know whether or not the preachers and laymen were distilling in actual fact. But it was clear that preachers were not to do so. This became even clearer in 1836, when the regulation concerning preacher's distilling was changed to read:

No elder, deacon or preacher among us shall distil or vend spirituous liquors, without forfeiting his official standing.³⁸

³⁵Methodist Episcopal Church, *Journal of the General Conference*, 1812, cited in Frances C. Winston, "Pronouncements on Temperance of the Methodist Church and Its Antecedents in the United States," a compilation for the General Board of Temperance of The Methodist Church, Washington, Fall 1968, pp. 5-6.

³⁶*Discipline*, 1817, p. 79.

³⁷Methodist Episcopal Church, *Journal*, 1816, cited in Winston, *op. cit.*, p. 6. Note: Laymen were not voting delegates to the General Conference until 1872. See page 90, note 69, below.

³⁸*Discipline*, 1836, p. 69. Also in *Discipline*, 1840, p. 72.

The fact that this regulation "passed" does suggest that preachers (or deacons or elders) might have been distilling.

By 1844, there was no mention of it in the *Discipline*. But in 1848, when the mood of the country began leaning toward prohibition, a regulation by which laymen could be tried for drinking, selling, or using *any* intoxicants suggests that distilling was still frowned upon for both ministers and laymen.³⁹

Non-members. Methodism's regulations regarding prohibition included not only preachers and members, but non-members as well. In 1852, the General Conference passed a resolution of appreciation that God was:

. . . putting it into the hearts of civil rulers to interpose the authority of the State for the protection of society against what we hold to be an enormous social wrong--the manufacture and sale of intoxicating drinks.⁴⁰

Subsequent General Conferences passed additional resolutions on the subject, but the first resolution to make the *Discipline* regarding legal prohibition was in 1872.⁴¹ It read:

Resolved, 1. That we are more than ever convinced of the absolute need of total legal prohibition as a condition of the removal and cure of the evils of intemperance, and

³⁹ *Discipline*, 1848, p. 92.

⁴⁰ Methodist Episcopal Church, *Journal*, 1852, pp. 115, 163-164, cited in Winston, *op. cit.*, p. 17.

⁴¹ The first resolutions of any type to be placed in the *Disciplines* were those of the 1864 General Conference. After 1864, however, resolutions of varying types--and always at least one dealing with temperance--are found in the *Disciplines* until 1968.

we here pledge our utmost endeavors to inaugurate so wise and salutary a dispensation.

Resolved, 2. That while we can never be satisfied with any thing less than the entire destruction of the liquor traffic, yet we can but regard as a step toward that end the enactment of laws making this vast system of iniquity responsible for the losses and woes which have been so recklessly inflicted upon a long-suffering and too patient people.^{42,43}

In 1876, the General Conference resolved that:

. . . we are fully convinced of the wisdom and absolute need of total legal prohibition.⁴⁴

By 1884, the General Conference was willing not only to call for "complete legal prohibition," but also termed the provision of such "as the duty of civil governments."⁴⁵ By then the General Conference was even willing to ". . . favor the organization of Law and Order Leagues wherever practicable," so that prohibition could be enforced.⁴⁶ In some resolutions, members were advised to participate in political parties that did not support the liquor traffic.⁴⁷

From 1852 to 1964 American Methodism held the position that no one should distill or manufacture *any* intoxicants (that is, no one except those urged to supply "themselves with domestic wine for the

⁴² *Discipline*, 1872, 356-357.

⁴³ Resolutions regarding prohibition were regular from that time or through the *Discipline* of 1960.

⁴⁴ *Discipline*, 1876, p. 376.

⁴⁵ *Discipline*, 1884, pp. 338-339.

⁴⁶ *Discipline*, 1888, p. 359.

⁴⁷ *Discipline*, 1884, p. 338, and *Discipline*, 1888, p. 359.

sacrament").⁴⁸ Then, in the 1964 *Discipline* there was no mention of it--at all. In the 1968 *Discipline* it was only mentioned as a part of the greater Evangelical United Brethren statement.⁴⁹

In this way, American Methodism had moved just about in a full circle in regard to the preparing of beverage alcohol. John Wesley clearly had opposed all distilleries. Early Methodists did not comment (in the *Disciplines*) on Wesley's stance, but began condemning only the Methodists who distilled. Later, they weakened even this stance--opposing only the Methodist ministers who distilled. Later, however, they came to the position that no one in society should distill--not even the distilleries--and they prohibited the manufacture of the fermented or brewed beverages as well.

In 1972, in the "Drug and Alcohol Concerns Resolution,"⁵⁰ there is still legislation that opposes the manufacture of beverage alcohol through talking about misleading advertising of these products. The main focus, though, is on the abuse of all drugs. In the 1972 resolution the church emphasizes dealing with drug and alcohol problems and assisting those involved, rather than involving itself in the prohibition of the manufacturing of alcohol, *per se*.

⁴⁸ See pages 88-89, below.

⁴⁹ *Discipline*, 1968, p. 64.

⁵⁰ See appendix D: Drug and Alcohol Concerns Resolution.

Selling or Giving Away Alcoholic Beverages

Distilled beverages. The historical pattern in regard to the selling or giving away of alcoholic beverages is very similar to that of its preparation. There are some differences, however. The 1780 Conference that condemned the distilling of liquors did not condemn the selling of liquors. There was really no reason that it should have, since those present at the Conference had stated already their intent to follow the Wesleyan General Rules, which opposed selling.⁵¹ But the 1783 Conference created a definite rule against selling as well as distilling. The rule asked of its members:

Should our friends [members] be permitted to make spirituous liquors, sell, and drink them in drams?

Answ. By no means: we think it wrong in its nature and consequences; and desire all our preachers to teach the people by precept and example to put away this evil.⁵²

This position was strengthened in the 1789 edition of the General Rules by deleting Wesley's original words which allowed for the use of distilled liquors as medicines. So, the 1789 *Discipline* rule was against:

*Drunkenness, buying or selling spirituous liquors; or drinking them.*⁵³

Thus, it prohibited the selling of distilled liquors for any reason.

⁵¹ The General Rule in effect at that time forbade: "Drunkenness, buying or selling spirituous liquors; or drinking them (unless in cases of extreme necessity)." See page 26 above.

⁵² *Methodist Episcopal Church, Minutes*, p. 62.

⁵³ *Discipline*, 1789, 5th Ed., p. 48.

Apparently, the rule met strong opposition, because in 1790, the Conference greatly weakened it. First it reinstated almost all of Wesley's original phrase, "unless in cases of extreme necessity." Next, it omitted the words "buying or selling." Thus the new rule prohibited only, "Drunkenness, or drinking spirituous liquors, unless in cases of necessity."⁵⁴ This allowed for much more than did the 1789 rule.

Part of the opposition to the 1789 rule may have come from the ministers whose merchants felt that they had to give customers alcoholic beverages in order to keep their business. One might possibly arrive at this conclusion in light of the legislation passed in 1796. In that year the General Conference inserted a section in the *Discipline* which allowed any Methodist merchant to sell or to give to his customers, distilled liquors--as long as no disorderly conduct resulted. The section was set up in this manner:

QUEST: What directions shall be given concerning the sale and use of spirituous liquors?

*Answ: If any member of our society retail or give spirituous liquors, and any thing disorderly be transacted under his roof on this account, the preacher who has the oversight of the circuit shall proceed against him as in the case of other immoralities; and the person accused shall be cleared, censured, suspended or excluded according to his conduct, as on other charges of immorality.*⁵⁵

The presiding Bishops attached this note to the 1796 rule when it was published in 1798:

⁵⁴ *Discipline*, 1790, p. 49.

⁵⁵ *Discipline*, 1798, p. 171.

Far be it from us to wish or endeavour to intrude upon the proper religious or civil liberty of any of our people. But the retailing of spirituous liquors and giving drams to customers, when they call at the stores, are such prevalent customs at present, and are productive of so many evils, that we judge it our indispensable duty to form a regulation against them--The cause of God, which we prefer to every other consideration under heaven, absolutely requires us to step forth with humble boldness in this respect.⁵⁶

Thus, the selling of alcoholic beverages--even distilled liquors--was allowed by the early Methodists, as long as those who drank them did not get disorderly. In each edition of the *Discipline* from 1796 to 1840, for forty-four years, these same paragraphs appeared.

Any liquors. Then, in 1848, the General Conference acted more forcefully. Into the list of items for which a person could be tried it inserted, ". . . the buying, selling or using, intoxicating liquors as a beverage, or disobedience to the order and discipline of the Church. . . ."⁵⁷ This General Conference also made other significant changes: it 1) reinserted the original wording of Wesley's General Rules, and 2) brought them from the back half of the *Discipline* to immediately following *The Articles of Religion*, thus seeming to suggest more importance for them.⁵⁸

After 1848, the pattern of buying and selling basically duplicated that of manufacturing. That is, the rules began to include the buying and selling of *any* alcoholic beverages. The 1852 General

⁵⁶ *Discipline*, 1798, p. 171.

⁵⁷ *Discipline*, 1848, p. 92.

⁵⁸ *Discipline*, 1848, p. 21.

Conference applied the same resolution both to the selling of and to the manufacturing of intoxicating beverages. It recommended legal prohibition by the state government.⁵⁹ No temperance committee reports appeared in the 1856 *Journal*.⁶⁰

The next General Conference, in 1860, resolved to:

. . . urge upon our ministers and members to co-operate in all proper efforts for securing in the several states in which they reside laws that shall effectually prohibit the traffic in intoxicating drinks.⁶¹

There were even resolutions by that conference that:

. . . the renting of buildings for the sale of intoxicating drinks, and the practice of selling grain where it is known to be used for the manufacture of such liquors, is contrary to sound Christian morals, and violating that rule which enjoins us to 'do no harm and avoid evil of every kind.'⁶²

Obtaining wine for Communion. As a sidelight, it is interesting to observe that all of these resolutions were passed before a single resolution encouraging the use of grape juice (instead of wine) in communion was passed. What would the church have done if its resolutions were taken literally? Where would its communion wine have come from?

The 1860 General Conference took care of that possible problem,

⁵⁹ Methodist Episcopal Church, *Journal*, 1852, pp. 115, 163-164, cited in Winston, *op. cit.*, p. 17.

⁶⁰ Winston, *op. cit.*, p. 17.

⁶¹ Methodist Episcopal Church, *Journal*, 1860, pp. 394-395, cited in Winston, *op. cit.*, pp. 18-19.

⁶² Methodist Episcopal Church, *Journal*, 1860, pp. 394-395, cited in Winston, p. 19.

too. Rather than buy from others, since some of their wine might not be pure, they said:

. . . we highly approve of the growing practice among our brethren of supplying themselves with domestic wine for the sacrament.⁶³

Thus to prevent buying or selling, the church encouraged its members to grow its own sacramental wine. At the same time, they made it quite clear that this was not to be used for family use, but only for worship.⁶⁴ By the General Conference of 1864, the call for total abstinence was complete, and grape juice was recommended for communion.⁶⁵

One hundred years. As with the preparing of wine, the official position of the church as recorded in the *Disciplines* and through resolutions remained essentially the same for the selling and giving away of beverage alcohol--for the next one hundred years or so. Then in 1960, The Methodist Church reasserted ". . . its long-established conviction that the legalization of intoxicants as beverages violates the Christian standards of morality and social concern which this nation claims to accept."⁶⁶ Four years later, there was not one word mentioned in the *Discipline*. As we have said above, in the 1968 *Discipline* it was mentioned only as a part of the Evangelical United Brethren statement.⁶⁷ And in 1972, the concern of the church had

⁶³*Ibid.*

⁶⁴*Ibid.*

⁶⁵*Discipline*, 1864, appendix, p. xvii.

⁶⁶*Discipline*, 1960, p. 696. ⁶⁷*Discipline*, 1968, pp. 60-66.

shifted to concern over the advertising done by the alcohol industry, and concern over the problems caused by drugs and alcohol,⁶⁸ there was no longer any emphasis on regulating the selling and giving away of beverage alcohol.

Using Beverage Alcohol

While Wesley wanted distilled liquors used only as medicine, he believed the Christian could use wine daily--in moderation. He even saw wine as "the noblest cordial of nature." Early American Methodism, if it saw wine as one of nature's noblest cordials, certainly did not write about it in those terms. Moderation was indeed it's position, however.

Wine, ale, and the layman. No legislation at all appears in the *Disciplines* concerning wine from 1780 to 1848 as far as the layman was concerned. For these sixty-eight years the ministers attending the General Conferences did not concern themselves with the topic.⁶⁹

The first *Discipline* to hint that wine was unacceptable for the layman did so in the change that occurred in the trial procedure in 1848, mentioned above. That one could be tried for using *all* intoxicants suggested that the layman was not to drink wine. It should

⁶⁸ See appendix D: Drug and Alcohol Concerns Resolution.

⁶⁹ Laymen were not voting delegates to General Conference until 1872. Nolan B. Harmon, "Structural and Administrative Changes," in Bucke, *op. cit.*, III, 55-56.

be noted, however, that though this was the first time the *Discipline* hinted of this, a resolution which never got into the *Discipline* was passed four years earlier stating:

And, whereas, total abstinence is the only safeguard against all these evils,

And, whereas, the rule of our faith and practice not only pronounces a war against the drunkards of Ephraim, but also upon him who puts his bottle to his neighbour's mouth:

Therefore,

Resolved, 1st. By the delegates of the annual conferences in General Conference assembled, That we cordially approve of the design and recommend the pledge of the American Temperance Union.⁷⁰

Two more resolutions (that did not make it into the *Disciplines*), passed in 1848 and 1852, continued to stress that the Layman was not to drink wine except at communion. Parts of these two statements follow:

The great truth, that alcoholic drinks are never necessary for persons in health, but always injurious, has been freely discussed in all circles of society; and vast multitudes of moderate drinkers have been brought under its influence, and now advocate and practice total abstinence from all intoxicating liquors.⁷¹

1. *Resolved*, That the use of intoxicating liquors, to any extent, as a beverage, is deeply to be deplored and deprecated, as tending to the forming and maturing of pernicious habits, and leading, by natural consequence, to diversified crime, widespread misery, and the final ruin of vast multitudes for whom Christ died.⁷²

⁷⁰ Methodist Episcopal Church, *Journal*, 1844, p. 194, cited in Winston, p. 17.

⁷¹ Methodist Episcopal Church, *Journal*, 1848, pp. 153-154, cited in Winston, p. 14.

⁷² Methodist Episcopal Church, *Journal*, 1852, pp. 115, 163-164, cited by Winston, p. 17.

Regardless of the wishes of the previous Conferences, another resolution in 1860 (which also did not appear in the *Discipline*) showed that not all laymen had responded to the previous recommendations:

Resolved, That we learn with pain the practice prevails in some localities of keeping wine and ale for common family use, and most solemnly and earnestly pass our disapprobation upon this and all similar practices.⁷³

From that point on resolutions did begin to appear in the *Disciplines*. In 1864 and 1868 they "urged total abstinence from all that intoxicate."⁷⁴ By 1872, they argued:

. . . That we not only regard the manufacture, sale, or the using of intoxicating drinks, as a beverage, morally wrong, but we also earnestly protest against our members giving any countenance to the liquor traffic. . . .⁷⁵

All distinctions between a layman's drinking wine or ale and his drinking distilled liquors had dropped out by this time. The place of total abstinence in Methodism's policy became entrenched--except for the use of sacramental wine. Before discussing that, however, we will look at the use of wine by ministers.

Wine and the minister. In 1785 and 1786, wine-drinking was apparently accepted as long as it was done in moderation. The question in the *Discipline* for those two years, you remember, was, "How often do

⁷³Methodist Episcopal Church, *Journal*, 1860, pp. 394-395, cited in Winston, p. 19.

⁷⁴*Discipline*, 1864, appendix, xvii; *Discipline*, 1868, p. 326.

⁷⁵*Discipline*, 1872, p. 357.

you drink Wine? Every Day? Do you *want it?*⁷⁶ You may also remember that this position of moderation remained for the layman, but changed for the minister. In 1787, the sentence had been changed to read:

Do you chuse (sic) and use Water for your common Drink?
And only take Wine and other Liquors medicinally?⁷⁷

There was a real problem with this statement: it did not allow for the use of wine in the sacrament. The next year this inconsistency was done away with by asking,

Do you chuse (sic) and use water for your common drink?
And only take wine medicinally or sacramentally?⁷⁸

With only spelling and punctuation changes, this same statement continued until it dropped out at the time of the merger in 1939. Theoretically then, according to this resolution, for one hundred and fifty-two years of the history of Methodism in America a minister

⁷⁶ *Discipline*, 1785, 1st Ed., p. 23; *Discipline*, 1786, 2nd. Ed., p. 21.

⁷⁷ *Discipline*, 1787, 3rd. Ed., p. 20. One wonders what Wesley and the early American Methodists meant by medicinally. Did the Methodists in America mean what Wesley did? And what did he mean? He referred to the taking of a *little wine every day* (see above, pp. 37-38) as a medicinal use when talking about his experience with Dr. Cheyne. This is not the usual understanding of the word medicine today. We would probably instead say, "A little wine every day is a good health food," if we were meaning what Wesley meant.

⁷⁸ *Discipline*, 1788, 4th Ed., p. 18. Allen, in his dissertation, "The Methodist Board of Temperance As an Instrument of Church Policy," (unpublished Ph.D. dissertation, Yale University, 1957), pp. 46-47, apparently missed this change. His omission appears to have resulted from his belief that the 1791 (7th ed.) *Discipline* was the same as the first edition. The *Disciplines*, as we noted earlier, changed each year until 1792. His study, nevertheless, is the finest available on the Methodist Board of Temperance and is a very valuable piece of work. His section on Methodist Temperance law, 1780-1920, is an excellent summary, with few exceptions.

could drink wine sacramentally or medicinally. This fact would probably surprise a great many people today. However, the mood of society and other disciplinal laws probably mitigated against its use in actual practice during those years.

Wine in communion. Wesley used wine for communion; so did the early Methodists in America. An interesting witness to that effect is found in the "Notes" written to the Nineteenth Article of Religion in the 1798 edition of the *Discipline*. The article which prohibits the denial of the cup to the laity is followed by this comment:

It is indubitable, for the 11th chapter of St. Paul's 1st Epistle to the Corinthians, that the Lord's Supper was administered in both kinds to all the communicants in the apostolic age. The apostle, addressing himself to the *Corinthians*, observes in the 20th, 21st, and 22nd verses, 'When ye come together, therefore, into one place, this it (sic) not to eat the Lord's supper. For in eating, every one taketh before other his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in?' Here St. Paul does not complain of their *drinking the wine* at the Lord's supper, which he certainly would, if the cup was to be confined to the ministers; but of their both *eating* and *drinking* most intemperately.⁷⁹

The first hint at prohibiting the use of wine in communion is found in a resolution in 1860. It did not deal with the problem explicitly, but revealed the attitude that some kinds of wine might not be good for communion. The resolution was not printed in the *Discipline*. It reads however:

⁷⁹ *Discipline*, 1798, p. 24.

Resolved, That as almost all liquors are adulterated, are in fact the vilest compounds, that it is impossible in most places to purchase any pure wine, we highly approve of the growing practice among our brethren of supplying themselves with domestic wine for the sacrament.⁸⁰

Four years later another resolution recommended that wine not be used at all, as mentioned above:

Resolved, That we earnestly recommend that in all cases the pure juice of the grape be used in the celebration of the Lord's Supper.⁸¹

They still felt that way in 1868.⁸² But in 1872, a subtle change appeared in a similar resolution. Instead of recommending grape juice, it recommended a new kind of wine:

Resolved, 5. That we recommend the use of unfermented wine on our sacramental occasions.⁸³

This change might have come about in an attempt to reconcile the words of scripture concerning wine in communion with the then current mood of society. Just nine years later, in 1881, Norman Kerr wrote a book which claimed to prove that Jesus used unfermented wine at the Last Supper.⁸⁴ Other books of this type might have been in existence earlier.

Nevertheless, the tide was coming in, and the Conference four

⁸⁰ Methodist Episcopal Church, *Journal*, 1860, pp. 394-395, cited in Winston, p. 19.

⁸¹ *Discipline*, 1864, appendix, xvii.

⁸² *Discipline*, 1868, p. 326.

⁸³ *Discipline*, 1872, p. 357.

⁸⁴ Norman Kerr, *Wines: Scriptural and Ecclesiastical* (3rd. ed., London: National Temperance Publication Depot, 1881), p. 98.

years later made the transition complete. In 1876, it:

Resolved, 6. That we recommend the use of none but pure unfermented juice of the grape on sacramental occasions.⁸⁵

Also beginning that year rules regarding the use of grape juice were inserted into the prefaces to the Communion Ritual, itself. Each *Discipline* since that time has contained one of these statements.⁸⁶ Over the years, the statements made the transition from a "recommendation" for unfermented grape juice to a "command" for unfermented grape juice. Here is how it happened:

- 1876 The General Conference recommends the use of pure, unfermented juice of the grape on Sacramental occasions.⁸⁷
- 1880 Let none but the pure, unfermented juice of the grape be used in administering the Lord's Supper, whenever practicable.⁸⁸
- 1884 Whenever practicable, let none but the pure, unfermented juice of the grape be used in administering the Lord's Supper.⁸⁹
- 1916 Let the pure, unfermented juice of the grape be used in administering the Lord's Supper.⁹⁰
- 1939 Let the pure unfermented juice of the grape be used.⁹¹
- 1964 The pure, unfermented juice of the grape shall be used.⁹²

Even while these changes were occurring, the word "wine" itself continued to appear in the Communion Ritual. In the prayer of consecration for any ritual we could always read:

⁸⁵ *Discipline*, 1876, p. 376.

⁸⁶ It was inadvertently omitted in the alternative or shorter orders for Holy Communion in the 1939 *Discipline*, page 534, and in the 1940 *Discipline*, page 595. In the 1944 *Discipline* this omission was corrected. After 1964 the Communion Ritual no longer appeared in the *Discipline*.

⁸⁷ *Discipline*, 1876, p. 270.

⁸⁸ *Discipline*, 1880, p. 284.

⁸⁹ *Discipline*, 1884, p. 226.

⁹⁰ *Discipline*, 1916, p. 401.

⁹¹ *Discipline*, 1939, p. 518.

⁹² *Discipline*, 1964, p. 565.

. . . hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution. [appears in any ritual]

Often, the word "wine" also appeared in the rubric, such as in this instance:

If the Consecrated bread or wine shall be all spent before all have communed, the Elder may Consecrate more by repeating the Prayer of Consecration.⁹³

Neither of these two instances seemed for them to conflict with the rule to use grape juice, however. One would guess that the problem was apparently resolved by deciding that Jesus himself used unfermented wine.

In the 1964 *Discipline*, the order of Holy Communion includes these words:

. . . The elements of bread and wine shall be placed thereon. The pure, unfermented juice of the grape shall be used.⁹⁴

This was the last time that the ritual was included in the *Discipline*. However, the same statements appear today in the latest editions of *The Methodist Hymnal*, under "The Order for the Administration of the SACRAMENT OF THE LORD'S SUPPER Or Holy Communion."⁹⁵

These changes in laws regarding wine are remarkable. They changed from moderation and caution to total abstinence. In the same

⁹³ *Discipline*, 1916, p. 407. See also other rituals of this time.

⁹⁴ *Discipline*, 1964, p. 565.

⁹⁵ In spite of this, however, at least two United Methodist Churches in the Southern California-Arizona Annual Conference do today actually use real wine in their communion services.

editions of some *Disciplines* there exist contradictory statements in regard to wine. Of all the fermented beverages, only the use of "wine" has continued to have any mention by the *Disciplines* of American Methodism.

Distilled liquors as medicines. As for distilled liquors, theoretically according to the *Disciplines* (except for the years 1783, 1784, 1789), Methodists have always been allowed to use them as medicines. The General Rule on drunkenness from 1790 on left a place for medicines by admonishing Methodists not to drink spirituous liquors, unless in cases of necessity. But though this rule appeared in the *Disciplines*, and still appears, it has not been the only rule. Had any Methodist dared drink after 1848, even for medical purposes, he eventually could have been ousted from the church.

As Wesley allowed for spirituous liquors as medicines, then, so did the early Methodists. In 1785 they documented their belief in this way:

Q. 23. May our Ministers or Travelling-Preachers drink spirituous Liquors?

A. By no means, unless it be *medicinally*.⁹⁶

In 1787, they also included wine in this category, "Do you chuse (sic) and use Water for your common Drink? And only take Wine and other Liquors medicinally?"⁹⁷ As we have seen, in 1790 they reinserted the

⁹⁶ *Discipline*, 1785, 1st Ed., p. 10.

⁹⁷ *Discipline*, 1787, 3rd. Ed., p. 20.

phrase, "unless in cases of necessity" which they had omitted in 1789 from Wesley's General Rule. In 1791, they also added Wesley's admonition to the Band Societies:

To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician.⁹⁸

This latter rule endured for sixty-five years, but after 1848, existed side-by-side with the provision for trial of any members who imbibed anything. So it would appear that until 1848, one could still use a little distilled liquor for medicinal purposes.

As we have learned, the ban on intoxicants was still found in the 1964 and 1968 *Disciplines* in some form. If taken literally, then, this would mean that no American Methodist could use any of the many current popular medications being prescribed by modern medicine.⁹⁹

Alcohol and drugs. In 1972, The United Methodist Church renewed its concern with the whole area of alcohol and other drugs. This concern was not totally new, however. The Methodist Church made statements concerning drugs in the *Disciplines* as early as 1884.¹⁰⁰

⁹⁸ *Discipline*, 1791, p. 16.

⁹⁹ All "elixirs" have an alcohol base, including the common Elixir of Phenobarbital, prescribed at times for colicky or otherwise cantankerous babies. The currently popular nighttime "medicine," Nyquil, contains twice the percentage of alcohol (at 25%) than the average glass of table wine, and five or six times the percentage of alcohol found in beer.

¹⁰⁰ *Discipline*, 1884, pp. 339-340. Wesley at first recommended the use of the drug, opium, but later decided that it was a very dangerous medicine. See appendix A-1, *Primitive Physic*.

In the *Disciplines* from 1932 to 1944, the church seemed aware that it should work against habit forming and/or narcotic drugs, but did not seem aware of any relationship between these and alcohol.¹⁰¹ In the 1956 *Discipline* the drug section was expanded and a closer relationship was seen between alcohol and other drugs.¹⁰² In 1964, the *Discipline* specifically made statements about prescriptive drugs (such as tranquilizers) and their abuse in addition to narcotic abuse.¹⁰³

By 1972, alcohol was seen as just one of many drugs which may or may not be used responsibly. Broadly, drugs were seen to encompass:

. . . a wide range of substances including medicines, food additives, and household remedies such as aspirin, as well as psychoactive substances such as alcohol, tobacco, caffeine, heroin, barbiturates, amphetamines, *Cannabis sativa* (marijuana), tranquilizers, LSD and miscellaneous substances such as glue and paint thinner.¹⁰⁴

A 1972 resolution defined drug use as:

. . . taking a substance responsibly in the appropriate amount, frequency, strength and manner that is likely to result in physical, psychological and social well being. . . .¹⁰⁵

Drug misuse was defined as the opposite of the above.

¹⁰¹ *Discipline*, 1932, p. 656; *Discipline*, 1936, p. 666; *Discipline*, 1939, p. 699; *Discipline*, 1940, p. 781; *Discipline*, 1944, p. 561; *Discipline*, 1948, p. 589.

¹⁰² *Discipline*, 1956, pp. 714-715. ¹⁰³ *Discipline*, 1964, p. 673.

¹⁰⁴ *Drug and Alcohol Concerns Resolution*, Pamphlet with statements of the General Conference of The United Methodist Church, adopted in Atlanta, Georgia, 1972 (Washington: Board of Church and Society of The United Methodist Church, n.d.), p. 4. See appendix D.

¹⁰⁵ *Ibid.*

In the light of the 1972 *Discipline*, so closely identifying alcohol with drugs, it is interesting to remember that the one legitimate use Wesley and the early Methodists saw for distilled liquors was as medicines. It would appear that The United Methodist Church today more nearly approximates Wesleyan and early Methodist concerns in this one respect than did the Methodists in one hundred and twenty-eight years of Disciplinary history. The United Methodist Church does not actually recommend the use of beverage alcohol as a legitimate drug, but assumes its use as such when it concerns itself with drug abuse.

Liquors: the rules are for everybody. In early American Methodism, the rule on "tasting no spirituous liquors . . ." and the General Rule on drunkenness applied to both laymen and ministers alike. The conduct expected of ministers in regard to distilled liquors and that expected of laymen seems to have been generally the same throughout most of the early history. There was for the minister, however, in 1787, a prohibition against taking wine "and other liquors" unless medicinally.¹⁰⁶ (It was removed the next year.) There were also trial procedures which differed for laymen, for local preachers, and for traveling preachers. But in general the rules regarding distilled liquors seem to have been the same.

This similarity in expectation seems to have been part of the

¹⁰⁶ *Discipline*, 1787, 3rd. Ed., p. 20.

tradition inherited from Wesley. At least, in regard to drinking distilled liquors or to the distributing them except for medicinal purposes, Wesley instituted the same General Rules for laymen and minister alike.

Wesley expected these Rules as with all his Rules, to be followed in strict obedience. The Rules in the *Disciplines* indicate that the early Methodist Conferences in America followed Wesley in this regard. They asked ministers coming into the Conference, "Do you take no *Drams*?"¹⁰⁷ (They assumed a "yes" answer to be the correct one.) The ministers were then expected to turn right around and enforce the same General Rules for the laymen. For example, along with other responsibilities, the Elders were:

To change, receive or suspend Preachers and To take care that every part of our discipline be enforced.¹⁰⁸

In fact, it was the awareness of the lack of discipline in the Church of England that had been so influential in persuading Methodists to split from them. The American Methodists put it this way:

We are thoroughly convinced that the Church of England, to which we have been united, is deficient in several of the most important parts of discipline. . . . For these reasons, we have thought it our duty to form ourselves into an independent Church.¹⁰⁹

So, one might have expected the similarity in expectation for laymen

¹⁰⁷ *Discipline*, 1785, 1st Ed., p. 25.

¹⁰⁸ *Discipline*, 1790, p. 5.

¹⁰⁹ *Discipline*, 1790, p. 2.

and ministers to continue throughout American Methodism.

It did continue for some time. We have seen that the early Methodists had regulations against the use of all distilled liquors, both by ministers and by laymen, except for use as medicines. We have seen that by the late nineteenth century all distinction between distilled liquors and the milder liquors had been dropped--the preparing and using of any alcoholic beverages was seen as equally bad and as something to be avoided by both laymen and ministers. In spite of the following question addressed to ministers in every edition of the *Discipline* from 1788 to 1936, "Do you choose and use water as your common drink, and only take wine medicinally or sacramentally," it was apparent that both ministers and laymen were to be *total abstainers* from *all intoxicants*, and were not to sell or give these to others.

Liquors for you and not for me? Beginning in the 1950's, however, a significant change took place. In addition to the General Rules for everybody, Methodism developed a second set for those who were to be members of the Official Board. In 1948, a person could be elected an Official Board member if he were:

. . . a member of The Methodist Church, not less than eighteen years of age, and a person of genuine Christian character who loves the church and is competent to administer its affairs.¹¹⁰

But in the 1952 *Discipline* the requirement was changed to read that:

¹¹⁰ *Discipline*, 1948, pp. 58-59.

All lay members of the board shall be members of the local Methodist church; and in nominating and electing persons to such membership the utmost care shall be taken that only morally disciplined persons shall be so nominated, with special reference to total abstinence from alcoholic beverages.¹¹¹

One has to wonder why this change took place at this time. Were too many board members drinking? The rule lasted for sixteen years, until the 1968 merger of The Methodist Church with the Evangelical United Brethren Church.

At that 1968 Conference, the rule was changed to read:

Members of the Administrative Board shall be persons of genuine Christian character who love the Church, are morally disciplined, are loyal to the ethical standards of The United Methodist Church set forth in PP96 and 97, and are competent to administer its affairs.¹¹²

The paragraphs referred to above, PP96 and 97, were, "The Methodist Social Creed" and the "Basic Beliefs Regarding Social Issues and Moral Standards of The Evangelical United Brethren Church." The Methodist Social Creed states:

. . . We believe that the Christian principle of love for God and neighbor calls us to abstain from the use of alcoholic beverages. . . .¹¹³

We have to note that the statement does not use the now common phrase "total abstinence." Could one possibly see this as a weakening of the demand for total abstinence? Certainly, throughout the history of the Christian faith and American Methodism there have frequently

¹¹¹ *Discipline*, 1952, pp. 79-80.

¹¹² *Discipline*, 1968, p. 88.

¹¹³ *Discipline*, 1968, p. 57.

been various kinds of abstinence besides "total abstinence." Tom Price (Director of the Department of Drug and Alcohol Concerns, Division of General Welfare, Board of Church and Society of The United Methodist Church) has shown recently in a very well-documented, unpublished paper that today there are many different kinds of abstinence being espoused and practiced within Christendom.¹¹⁴ Thus, the call to abstain could be seen as a weakening of the Methodist position in The United Methodist Church.

This could be said, however, *only* if the principles handed down from the Evangelical United Brethren Church are overlooked. (They are the paragraph 97 referred to above, and they contain in explicit wording the position that the Methodist Episcopal Church held during the days of prohibition; immediately before those days, and afterwards.)

Their position is as follows:

. . . Science and human experience agree in condemning alcoholic beverages as useless, damaging and injurious.

The manufacturing and vending of alcoholic liquors are contrary to the best interests of personal and social morality, economy and welfare. Voluntary total abstinence from all intoxicants is the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic beverages is the duty of civil government.

The manufacture, sale and use of intoxicating liquors as beverage, the renting and leasing of property to be used for the manufacture or sale of such liquors, the signing of petitions for granting license, or the entering as bondsmen for persons engaged in the traffic in intoxicating liquors, are strictly prohibited.¹¹⁵

¹¹⁴ Thomas E. Price, "What Do the Churches Say About Alcohol?" lecture (Berkeley School of Alcohol and Drug Studies, 1970), pp. 9-22. See pages 195-196, below.

¹¹⁵ *Discipline*, 1968, p. 64.

Thus, *taken together*, paragraphs 96 and 97 made it absolutely clear that anyone elected to an Official Board membership in The United Methodist Church in 1968 was still to totally abstain from alcoholic beverages. With the qualifying social statement from the former EUB Church it is also quite clear that all United Methodists were to do so.

The picture becomes more complex when one takes into account another Disciplinal statement which suggests that the Methodist position was:

Encouraging abstinence from the use of alcoholic beverages as one form of personal and social witness to God's liberating love for mankind.¹¹⁶

The key words here are "encourage" and "one form." Prior to this the 1964 statement had read as if total abstinence were the *only* acceptable way to witness by Methodists. Instead of using "encourage" the statement had used "enlist." It read as follows:

To enlist Methodists and encourage others to commit themselves to personal abstinence from alcoholic beverages and to temperate living. . . .¹¹⁷

This change from "enlist" to "encourage" and from seeing abstinence as "the only way" to "one way" among other valid ways to witness would suggest that Methodist laymen might drink--if in the light of the Gospel and the present day situation they felt they should make that ethical choice. To put it another way, the church,

¹¹⁶ *Discipline*, 1968, p. 272.

¹¹⁷ *Discipline*, 1964, p. 468.

according to these paragraphs, would seem to be encouraging abstinence on the one hand, but recognizing the legitimacy of other witnesses and leaving the decision concerning whether or not one drinks up to the individual, on the other hand. The individual Christian is to make a moral or ethical decision.

According to Tom Price the 1968 General Conference was aware of all these conflicts. He said that the social statements of the two churches were placed in the *Discipline* with an awareness that at the next General Conference a new social statement would be needed because of these conflicting paragraphs. Therefore, the General Conference formed a committee to work toward this end.¹¹⁸

With the advent of the 1972 General Conference, United Methodism's position in regard to the laymen's use of beverage alcohol became clear. The General Conference placed alcohol in the much larger category of "drugs" and asserted its:

. . . long-standing conviction that the choice to abstain from alcohol, and now marijuana, is a faithful witness to God's liberating and redeeming love for persons. . . .¹¹⁹

In an even lengthier resolution it stated that:

Alcohol presents a special case of drug usage because of its widespread social acceptance. We assert our fundamental concern with the problems of alcohol and affirm our conviction that the choice to abstain from the use of alcoholic beverages is sound and is a wise witness to God's liberating and redeeming love for mankind.

This witness is especially relevant in a pluralistic society where drinking is so uncritically accepted and practiced; where

¹¹⁸ Statement by Tom Price, telephone interview, December 20, 1972.

¹¹⁹ *Drug and Alcohol Concerns Resolution*, p. 15.

excessive, harmful, and dangerous drinking patterns are so common; where destructive reasons for drinking are so glamorized that youthful immaturity can be exploited for personal gain; where alcohol contributes to a great proportion of fatal traffic and industrial accidents; where millions of individuals and their families suffer from alcoholism and countless others from various drinking problems; and where alcohol is a factor in many other social problems such as crime, poverty and family disorder.

Thus the recommendation of abstinence to members of The United Methodist Church is based on a critical appraisal of the personal and socio-cultural factors in and surrounding alcohol use, the detrimental effects of irresponsible drinking on the individual and society and a concrete judgment regarding what love demands. The church recognizes the freedom of the Christian to make responsible decisions and calls upon each member to consider seriously and prayerfully the witness of abstinence as a part of his or her equipment for Christian witness in the world. Christian love in human relationships is primary, thereby making abstinence an instrument of love and always subject to the requirements of love. Persons who practice abstinence should avoid attitudes of self-righteousness which express moral superiority and condemnatory attitudes toward those who do not abstain.

...¹²⁰

Because of this, we can say that the layman is now free to choose, in the light of the Gospel and the human situation, his own path. The United Methodist Church officially recommends abstinence in light of the Gospel and the human situation. It leaves the choice, however, up to the individual Christian, including board members.

Ministers are different? This should also mean that the expectations for ministers would be just the same, if we continue to follow the Wesleyan heritage. From the 1850's until 1964, there were no rules which applied *only* to ministers except for the rule about using wine only medicinally or sacramentally.¹²¹ Until 1964, it was

¹²⁰ *Drug and Alcohol Concerns Resolution*, pp. 6-7.

¹²¹ Other rules in the *Disciplines* were, however, used for this

simply assumed that the minister would not use alcoholic beverages.

In 1964, it would seem that that assumption was challenged. Attempts were made to attach regulations concerned with alcohol to paragraphs which heretofore had dealt only with tobacco. The rule on tobacco had itself been slow in coming in early Methodism because every time " . . . efforts came to pass resolutions against it, Cartwright or another smoker would move to add tea and coffee to the prohibition, which would effectively kill the proposal."¹²²

The rule in 1939 simply asked, "Will you abstain from the use of tobacco and other indulgences which may injure your influence?"¹²³ The statement belonged to at least two of the churches involved in the merger, and supposedly has been asked of every local preacher candidate since then. The "other indulgences" could have included beverage alcohol. The fact that beverage alcohol was not spelled out, as was tobacco, would suggest that drinking among the clergy was not a concern. But as we have said, in 1964 a change was made that would ask of every preacher:

For the sake of a disciplined example, and without implying moral superiority, are you willing to make a concrete dedication of yourself to the highest ideals of the Christian ministry with

purpose. Take, for instance, the rule that a minister recommend abstinence both by precept and example, discussed in an earlier section.

¹²² Agnew, *op. cit.*, I, 540, citing James Leaton, "An Old Time Conference," Illinois Conference, *Journal and Records of the Sixty-seventh Session* (Jacksonville, 1890), appendix, pp. 5-6.

¹²³ *Discipline*, 1939, p. 64.

respect to purity of life in body, in mind, and in spirit, and to bear witness thereto by abstinence from all indulgences, including alcoholic beverages and tobacco, which may injure your influence?¹²⁴

The 1968 General Conference removed this question, but added a footnote which dealt specifically with alcoholic beverages. In actual practice, the candidate for probationary membership in the ministry was asked this question:

For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel and in consideration of your influence as a minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life as set forth in PP 95-97; and to this end will you agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, social responsibility, and growth in grace and in the knowledge and love of God?¹²⁵

(The candidate for a local preacher's license was to agree to the same.)¹²⁶ The footnote explaining both of these paragraphs stated:

In adopting the statements in PP 318.7 and 326.3e on the moral and social responsibility of ministers, the General Conference seeks to elevate the standards by calling for a more thoroughgoing moral commitment by the candidate and for a more careful and thorough examination of candidates by district committees and Boards of the Ministry.

The legislation in no way implies that the use of tobacco is a morally indifferent question. In the light of the developing evidence against the use of tobacco, the burden of proof would be

¹²⁴ *Discipline*, 1964, pp. 149-150. A similar statement is found in the same *Discipline* on page 142 where the statement refers to those entering the traveling ministry.

¹²⁵ *Discipline*, 1968, p. 117. The term probationary member is the term used in The United Methodist Church for those entering the traveling ministry. Paragraphs 95-97, referred to above, include Wesley's original wording of the General Rule on drunkenness, etc., as well as the social statements of the two merging churches.

¹²⁶ *Discipline*, 1968, p. 112.

upon any user to show that his use of it is consistent with the highest ideals of the Christian life. Similarly, regarding beverage alcohol, the burden of proof would be upon any user to show that his action is consistent with the ideals of excellence of mind, purity of body, and responsible social behavior.

Therefore, the changes here do not relax the traditional view concerning the use of tobacco and beverage alcohol by ministers in The United Methodist Church. Rather they call for higher standards of self-discipline and habit formation in all personal and social relationships. They call for dimensions or moral commitment that go far beyond any specific practices which might be listed.¹²⁷

Now where did this put the matter of ministerial drinking? If one emphasized the last paragraph and the higher call for "self-discipline" then the choice was really one for each minister to make in light of the Gospel and the human situation today--the same as for laymen in the church. If, however, one emphasized the second paragraph beginning with the words, "The legislation . . . , " then one could possibly come out with an entirely different stance. In that paragraph, the words, "burden of proof" occur. One must be careful not to make too much of these words. Yet their presence would seem to suggest that the minister was not quite as free to make his decision as was the layman. At best the position was ambiguous.

So we have seen a number of things in regard to the "use" of beverage alcohol. The official position of Methodism, according to its *Disciplines* and resolutions, has continually changed. First, as with Wesley, it was generally accepted that Methodists could use wine in moderation, both laymen and ministers alike. Then, wine was all right for the layman, but could only be used as medicine or in the sacrament

¹²⁷ *Discipline*, 1968, pp. 112-113.

by ministers. As with Wesley, it was once all right for distilled liquors to be used as medicines--for laymen and for ministers. Then, for a while two positions ran simultaneously: 1) that wine could be used in communion and 2) that the use of all intoxicants was forbidden.

The church for a while eased its stand on buying, selling, and manufacturing alcoholic beverages. Then the church moved to support total prohibition of any form of beverage alcohol. Next it focused its attention on alcohol as a drug problem and not as a problem of erasing the supply. Finally, The United Methodist Church moved away from a legalistic requirement against drinking for the layman and recommended a truly voluntary abstinence position. At the same time, it left the position of ministerial drinking less clear.

In summing up this section on preparing, selling, and using beverage alcohol, we can say that only one position has traditionally remained similar since Wesley's time. That is, Wesley opposed all distilleries--and Methodism today officially opposes certain actions taken by the distilling industry, as seen through their advertising campaigns. Two positions, that laymen could use wine in moderation and that distilled liquors could be used as medicines could be considered to be again valid alternatives for the 1972 Methodist. Two other positions of Wesley's changed completely: 1) wine is presently not to be used in communion because of changes made during prohibition, and 2) ministers and laymen are now expected (in one respect at least) to have different standards of conduct. One might validly question the basis for these last two changes as has been documented in the *Disciplines*.

RULES FOR TRYING BEVERAGE ALCOHOL OFFENDERS

No Special Rules for Wesley

When we dealt with Wesley's understanding of beverage alcohol, we did not refer to his rules for trying Society members who made, sold, or used beverage alcohol or with the seriousness of breaking his rules --because he had no special rules for them other than his General Rules. He had established, however, a procedure whereby the conference assumed responsibility for the character of the elders and deacons; the elders and deacons assumed responsibility for the character of the preachers and class leaders; and the preachers and class leaders did the same for members or friends of the Societies. Whenever any of these acted immorally or irresponsibly Wesley encouraged their removal until they would agree to follow the rules. An example of this system of discipline is seen in Wesley's statement to Samuel Bradburn:

In any wise you must clip the wings of those local preachers who do not punctually observe your directions. Either mend them or end them. . . .¹²⁸

Wesley's Usual Methods of Discipline

Wesley's usual approach to discipline, however, was to prevent "unworthy persons" from getting into the Societies in the first place. This he did 1) by giving to visitors, whenever they attended, a copy of the General Rules which they would be expected to follow; 2) by not

¹²⁸ John Wesley, *The Letters of the Rev. John Wesley, A.M.*, ed. John Telford, B.A. (London: Epworth Press, 1931), VII, 88.

permitting strangers to attend regularly; 3) by placing the members and preachers on trial membership for several months before receiving them into full membership of either the Societies or of the conference. Wesley ordered the three foregoing in this manner:

Give them the Rules the first time they meet. See that this be never neglected.¹²⁹

At every other meeting of the society in every place let no stranger be admitted. At other times, they may; but the same person not above twice or thrice. In order to do this, see that all in every place show their tickets before they come in. If the Stewards and Leaders are not exact herein, employ others that have more resolution.¹³⁰

Give tickets to none till they are recommended by a Leader, with whom they have met at least two months on trial.

Give notes to none but those who are recommended by one you know, or till they have met three or four times in a class.¹³¹

Yet in spite of developing this elaborate system, Wesley did not include in it explicit references to *L* iverage alcohol nor did he discuss theologically the seriousness of breaking his General Rules.¹³²

Trial Procedures Established by the American Conference

As we have already seen, some rules against drinking drams and against distilling, buying, or selling liquor came into being as early

¹²⁹ John Wesley, *The Works of John Wesley* (London: Wesleyan Conference Office, 1872; complete and unabridged edition, Grand Rapids: Zondervan, n.d.), VIII, 307.

¹³⁰ Wesley, *The Works*, 1872, VIII, 301.

¹³¹ Wesley, *The Works*, 1872, VIII, 307.

¹³² John S. Simon, *John Wesley and the Methodist Societies* (London: Epworth Press, 1923), pp. 100-103.

as 1780,¹³³ 1783,¹³⁴ and 1785.¹³⁵ It was not until 1788, however, that an American Conference was to establish an elaborate procedure for trying the suspected minister or layman and for determining the seriousness of the offense. They developed that year a manner of proceeding determined by the seriousness of the problem, whether it was explicitly forbidden by the word of God or whether it was simply "imprudent conduct." The trial rule for members in 1788 was entitled, "On bringing to Trial, finding guilty, reproving, suspending and excluding disorderly Members from Society and Church-Privileges" and looked like this:

Quest. How shall a suspected member be brought to trial.

Answ. Before the society of which he is a member, or a select number of them, in the presence of a bishop, elder, deacon, or preacher; in the following manner: Let the accused and accuser be brought face to face: If this cannot be done, procure the next best evidence. If from circumstance it appears that the person is guilty, and evades a trial as a presumptive proof, let him be excluded. If the offence be of a capital nature, defined and condemned by the word of God, and therein declared that they who do such things shall not inherit the kingdom of grace and glory; being crimes for which it is well known that in the ... strict discipline of modern reformed churches, members have been disowned. And by no means except those denominated by our Lord in Rev. xxi. 8. with other concurring scriptures. Valid witnesses from without shall not be rejected, if a majority believe them to be true. And without evident marks and fruits of repentance, such offenders shall be solemnly disowned before the church.

But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, disobedience to the order

¹³³ Methodist Episcopal Church, *Minutes of the Methodist Conferences* (Philadelphia: Printed by Henry Tuckness and sold by John Dickins, 1795), p. 39. And, of course there were still the Wesleyan General Rules.

¹³⁴ Methodist Episcopal Church, *Minutes*, p. 62.

¹³⁵ *Discipline*, 1785, 1st Ed., p. 25.

and discipline of the church. First, Let private reproof be given by a leader or preacher; if there be an acknowledgment of the fault and proper humiliation, the person may remain on trial. On a second offence, a preacher may take one or two faithful friends. On a third failure, if the transgression be increased or continued, let it be brought before the society, or a select number; if there be no sign of humiliation, and the church is dishonored, the offender must be cut off. If there be a murmur or complaint that justice is not done, the person shall be allowed an appeal to the quarterly meeting, and have his case reconsidered before a bishop, presiding elder, or deacon, with the preachers, stewards and leaders who may be present. After such forms of trial and expulsion, such persons as are thus excommunicated, shall have no privileges of society and sacrament in our church, without contrition, confession and proper trial.¹³⁶

In addition to the trial that occurred if one were suspected of being guilty, there was also a period during which one was on trial before becoming a full member of the Methodist Episcopal Church. In 1788, a note was written in the *Discipline* showing how seriously this was taken:

From this time forward, no person shall be owned as a member of our church without six months trial.¹³⁷

Similar regulations also came into being in that same Conference which applied to the preachers and ministers.¹³⁸

An Immoral Act

At the 1796 General Conference a rule was passed regarding distributing or giving away distilled liquors which was to be tried as

¹³⁶ *Discipline*, 1788, 4th Ed., pp. 40-41.

¹³⁷ *Discipline*, 1788, 4th Ed., p. 41.

¹³⁸ *Discipline*, 1788, 4th Ed., pp. 41-42.

an immorality. Such was the seriousness with which they took the distribution of distilled liquors. They tied into the already established trial legislation by using these words:

If any member of our society retail or give spirituous liquors, and any thing disorderly be transacted under his roof on this account, the preacher who has the oversight of the circuit shall proceed against him as in the case of other immoralities; and the person accused shall be cleared, censured, suspended or excluded according to his conduct as on other charges of immorality.¹³⁹

The above paragraph concerning the selling or giving liquor and possible consequences was not included in the 1840 *Discipline* and thereafter. In its place in 1848 came, however, a much stiffer law written directly into the body of the trial legislation. The new law (given below) forbade not only disorderly behavior resulting from giving or selling spirituous liquors, but also buying, selling or using any intoxicating liquors as a beverage. Thus, the emphasis shifted from the results caused by immoderate drinking to any use or handling of intoxicants. The mere selling was prohibited. So was personal use. Furthermore, the new rule included *any* intoxicant--not just spirituous liquors. This position, however, might still have allowed for medicinal use. It is difficult to say.

An Imprudent Act

Although all of the above would suggest a more inclusive position in trial proceedings for beverage alcohol, it should be noted

¹³⁹ *Discipline*, 1798, p. 171.

that the General Conference began to consider selling and using alcohol as less serious. Instead of considering it as an immorality and something explicitly against the word of God or discipline of the church, the Conference placed it in the *Discipline* under the titles, "Imprudent Conduct," and "Indulging sinful tempers or words," a weaker category. It worded the regulation:

But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers, or words, the buying, selling, or using, intoxicating liquors as a beverage, or disobedience to the order and discipline of the Church: First, let private reproof be given by a preacher or leader; and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On a second offense, the preacher or leader may take one or two faithful friends. On a third offense, let the case be brought before the society, or a select number, and if there be no sign of real humiliation, the offender must be cut off.¹⁴⁰

So, for thirty-two years apparently the Methodists classified drinking as merely imprudent conduct. Here are two examples of the titles of the sections dealing with alcohol in *Disciplines* during that time, plus an example of other items in the same category with drinking:

- | | |
|------|---|
| 1860 | For Neglect of Duty, or Imprudent Conduct ¹⁴¹ |
| 1864 | Imprudent Conduct ¹⁴² |
| 1872 | ... indulging sinful tempers or words, . . . dancing, playing at games of chance, attending theaters, horse-races, circuses, dancing parties, or patronizing dancing-schools, or taking such other amusements as are obviously of misleading or questionable moral tendency. . . . ¹⁴³ |

¹⁴⁰ *Discipline*, 1848, p. 92.

¹⁴¹ *Discipline*, 1860, p. 129.

¹⁴² *Discipline*, 1864, p. 120.

¹⁴³ *Discipline*, 1872, p. 135.

An Imprudent and Unchristian Act

Then, in 1880, a definite change took place. The title became, "Imprudent and Unchristian Conduct," and the section on drinking was expanded:

In cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as the place in or on which to manufacture or sell intoxicating liquors, dancing. . . .¹⁴⁴

An Immoral Act Again

By 1912, involvement in alcohol was not simply imprudent or unchristian but was clearly immoral. It was moved in the *Discipline* to section number one, and entitled, "Immoral Conduct." The Conference gave alcohol offenders their own special category for trial:

A member of the Church, who, after private reproof and admonition by the Pastor or Class Leader, persists in using, buying, or selling intoxicating liquors . . . shall be brought to trial, and if found guilty and there be no sign of real humiliation, shall be expelled.¹⁴⁵

The general wording of this paragraph stayed the same until 1964. However, the placement of the paragraph and its title caused the meaning to change again. The Methodist Episcopal *Disciplines* and

¹⁴⁴ *Discipline*, 1880, pp. 145-146.

¹⁴⁵ *Discipline*, 1912, p. 191. Along with this trial legislation, the General Conferences developed various forms to be used when bringing anyone to trial. For an example of a form see pages 360-362 in the 1884 *Discipline*. The forms are found in various editions of the *Disciplines*, 1884-1936.

later those of The Methodist Church, beginning in 1932, allowed that all of these were "Offenses for Which a Lay Member May Be Tried."¹⁴⁶ The word "may" could be seen as a weakening of the whole trial procedure, inherent in the move from a "sect" to a "church."¹⁴⁷ Interpreted literally, maybe a layman *would not* be tried.

Whereas in 1912, the General Conference clearly felt that use of alcohol was "immoral," by 1932, the Conference did not list this offense under *any* of the major categories, but wrote about it in a separate paragraph. Section one reads:

A member shall be liable to accusation and trial upon any of the following charges:

- (a) Immorality or crime.
- (b) Disseminating, publicly or privately, doctrines which are contrary to the Articles of Religion or the established standards. . . .
- (c) Disobedience to the order and discipline of the Church.
- (d) In the case of a member convicted in a Civil or Criminal Court involving moral turpitude. . . .¹⁴⁸

Section two of that same paragraph reads:

A member of the Church, who, after private reproof and admonition . . . persists in using, buying, or selling intoxicating liquors as a beverage . . . shall be brought to trial, and if found guilty . . . shall be expelled.¹⁴⁹

So, beverage alcohol became an issue without a clear title--and this

¹⁴⁶ *Discipline*, 1932, pp. 253-254, and *Discipline*, 1964, pp. 300-301.

¹⁴⁷ Ernst Troeltsch, *The Social Teachings of the Christian Churches*, trans. by Olive Wyon (New York: Macmillan, 1931), I, 331-343. See pages 190-191, below.

¹⁴⁸ *Discipline*, 1932, p. 253.

¹⁴⁹ *Discipline*, 1932, p. 254.

continued until 1964.¹⁵⁰

An Act Undefined

With the 1968 merger beverage alcohol disappeared from the trial legislation. The trial legislation for The United Methodist Church (by which one could be ousted) included only:

- (a) Immorality, crime, or other imprudent and unchristian conduct.
- (b) Habitual neglect of duties as a member or officer in the Church.
- (c) Disobedience to the order and discipline of The United Methodist Church.
- (d) Disseminating doctrines contrary to the established standards of doctrine of the Church.¹⁵¹

By 1972 the church had returned to a position similar to that held in 1788; for in 1788 the church neither listed alcohol in a special category of the "trial legislation" nor attempted to define the seriousness of drinking.

Trial Legislation for Ministers¹⁵²

Throughout all of these changes, the trial legislation referred

¹⁵⁰ *Discipline*, 1964, pp. 300-301.

¹⁵¹ *Discipline*, 1968, pp. 493-494, 513-515. To say that someone can be ousted or expelled from the church sounds extremely harsh to some ears. But this is in fact the case. (See page 514.) It is always, however, as a very last alternative and even then the person ousted may be reinstated upon repentance and contrition. It should be noted that the minister can also be tried on the additional charge of "unministerial conduct or maladministration in office." (See page 494.)

¹⁵² Since the *Discipline* for 1972 has not yet been published in its entirety, we will be unable to deal with the section of that *Discipline* concerning the trial of members or ministers.

only to the layman specifically. The trial legislation for preachers, deacons, elders, and bishops never contained direct statements concerning beverage alcohol. This situation exists to this day in spite of the fact that of the two, only ministers might have to justify their use of beverage alcohol in 1972.¹⁵³ Although neither can be "brought to trial" specifically because of their making, selling, or using beverage alcohol, only laymen can make the ethical decision to become involved with it, according to the *Discipline* of The United Methodist Church.

In the light of our Wesleyan tradition, these discrepancies would seem to need reconsideration by American Methodism.

CHURCH STRUCTURES TO DEAL WITH BEVERAGE ALCOHOL

By the year 1908, Methodism was so involved in the temperance movement that the General Conference that year could pass a resolution stating, "The Methodist Episcopal Church is a temperance society."¹⁵⁴

Why is it that Wesley's Societies had become "a temperance society"? Was it indeed God working through civil governments to do his will--or was it a church reflecting the prevalent attitudes of the day? There were certainly enough dedicated and sincere Christians involved over the many years of Methodism who felt they were doing the

¹⁵³ See pages 103-111, above.

¹⁵⁴ *Discipline*, 1908, p. 468.

right thing.

We will look for some of the answers in the temperance structures that the church set up. This is because the church revealed its official position on alcohol not only by what it said with words, but also by how it spent its money, who it got its money from, how it spent its time, who it worked with, and the way in which it organized itself.

Committees of General Conference

Look for instance at the trend evident in General Conference committees. Prior to the 1820's there were other temperance societies in America, and by the 1830's they were beginning to have a fair amount of influence.¹⁵⁵ These societies so affected the General Conference of 1828, that it formed a General Conference "Committee on Ardent Spirits."¹⁵⁶ Periodically through the years 1828 to 1892, a temperance committee was appointed every quadrennium.¹⁵⁷ From 1892 until 1936, there appears to have been a *standing* committee which functioned.¹⁵⁸ After the 1939 merger with the Methodist Episcopal Church, South, and the Methodist Protestant Church, the *Disciplines* no longer listed the

¹⁵⁵ John A. Krout, *The Origins of Prohibition* (New York: Knopf, 1925), pp. 90, 101-123.

¹⁵⁶ Methodist Episcopal Church, *Journal of the General Conference*, 1828, cited in Winston, *op. cit.*, p. 7.

¹⁵⁷ Winston, "Pronouncements," pp. 7-10.

¹⁵⁸ For example see *Discipline*, 1896, p. 347; *Discipline*, 1900, pp. 369 or 376; *Discipline*, 1904, p. 395, etc.

standing committees.

The name changes of the General Conference committees on temperance reflect swelling responsibilities:

1896-1900	"Committee on Temperance" ¹⁵⁹
1904	Committee on "Temperance and Prohibition of the Liquor Traffic" ¹⁶⁰
1916-1936	"Committee on Temperance, Prohibition and Public Morals" ¹⁶¹

In thirty-six years of Disciplinal history, the functions of these committees did grow:

- 1900 To the Committee on Temperance shall be referred memorials, resolutions, and other papers relating to the cause of temperance, and also proposals to change the law bearing upon this subject.¹⁶²
- 1936 To the Committee on Temperance, Prohibition, and Public Morals, all memorials, petitions, resolutions, and miscellaneous papers relating to Temperance, Prohibition, Habit-Forming Drugs, the Social Evil, and other questions involving the attitude of the Church toward Public Morals.¹⁶³

So, as history has recorded it, Wesley's societies had indeed become preoccupied with "temperance"--and by this time the word temperance meant only "abstinence from the beverage alcohol." Wesley's use of the word to mean "temperance in all things" had been forgotten.

¹⁵⁹ *Discipline*, 1896, p. 347; *Discipline*, 1900, p. 369.

¹⁶⁰ *Discipline*, 1904, p. 391.

¹⁶¹ *Discipline*, 1916, p. 494; *Discipline*, 1936, p. 707. For some reason, there was no mention of a committee on temperance in 1912, at all.

¹⁶² *Discipline*, 1900, p. 376.

¹⁶³ *Discipline*, 1936, p. 707.

Other Groups in Society

Before these General Conference committees had liaison structures within the church to carry on the work of temperance, they verbally supported non-denominational Christian temperance organizations and secular temperance organizations. They drafted a number of resolutions of support; here are just a few:

We thankfully recognize and approve the great work carried on in all parts of the country by the National Temperance Society, and the Woman's Christian Temperance Union; we recommend their publications; commend them to the pecuniary aid of our people; and earnestly exhort our Members to actively co-operate with these Organizations.¹⁶⁴

In response to the memorial addressed to this body by the Woman's Christian Temperance Union, we gladly recognize, with high appreciation, its great work, 'preventive, educational, evangelistic, social, and legal,' and the extension of its sphere, through its eminent representatives abroad in the great Foreign Mission countries. We also tender fraternal greetings and a hearty godspeed to the National Temperance Society, and all other organizations engaged in advancing this reform, especially to all who labor upon a gospel temperance basis.¹⁶⁵

While the Church is peculiarly qualified to give temperance instruction and create sentiment against the liquor traffic, and cannot escape its responsibility for such work by turning it over to any organization which it does not directly control, yet since no denomination alone can successfully secure legislation or compel the enforcement of law, we recognize the fact that our churches throughout the United States are already winning sweeping victories in this field through the Anti-Saloon League movement and are contributing large sums of money for its maintenance, therefore we indorse the Anti-Saloon League of America as a safe and effective agency through which the membership of the Methodist Episcopal Church may cooperate. . . .¹⁶⁶

¹⁶⁴ *Discipline*, 1884, p. 338.

¹⁶⁵ *Discipline*, 1888, p. 349.

¹⁶⁶ *Discipline*, 1908, p. 471.

While committees of General Conference eventually ceased to work with other agencies concerned with beverage alcohol, various official organizations of The Methodist Church did continue to do so. As late as 1969, The Methodist Church was working with the successor to the old Anti-Saloon League--the American Council on Alcohol Problems.¹⁶⁷ But in most recent years, as Methodism has leaned more toward dealing with alcohol problems and drug abuse, it has been influenced by the North Conway Institute and the Rutgers School of Alcohol Studies. Neither of these organizations concentrate on total abstinence as the sole way of dealing with alcohol problems.

Structures Within the Local Church

Before going on to discuss this rather significant change in the direction of church policy, let us look back at some other ways in which the church organized itself as a temperance society.

*Designation of "special days."*¹⁶⁸ The temperance committee of

¹⁶⁷ Statement by Tom Price, personal interview, October 16, 1972.

¹⁶⁸ It is interesting to note that in all of the special days (Race Relations Sunday, Ministry Sunday, etc.) to be observed in The Methodist Church and in The United Methodist Church, the list never included Christmas Day, Epiphany, Easter, or Pentecost (*Discipline*, 1964, pp. 138-139; *Discipline*, 1968, pp. 105-106). Perhaps these are simply understood as special days. Or are they? It would be very interesting to survey how many congregations actually have a "special day" of worship on Christmas Day when that day does not fall on Sunday. Christmas itself is no doubt celebrated in every Methodist Church, but are there special services on Christmas Day, itself? Note that the church wrote Temperance days into Disciplinary law, but only assumed that traditional days of the Christian year would be observed as special.

the General Conference knew that if it was going to be successful in influencing every individual within the church for sobriety it would have to work at the local church level. Thus as early as 1860 the General Conference passed a resolution that the temperance issue was to be discussed at every quarterly conference.¹⁶⁹ By 1868, it suggested having a special day for temperance emphasis. It was to be:

. . . on the fourth Sabbath in June in each year, . . . to secure a temperance celebration of the fourth of July by the Sabbath-schools and other associations.¹⁷⁰

This did not become a regular thing until 1896, and then the General Conference suggested:

That in harmony with the action of other religious bodies, the fourth Sunday in November in each year or some proximate day be observed as Temperance Sunday in all our churches by providing, under the direction of the pastor, addresses and other exercises suited to inculcate the principles of temperance and prohibition.¹⁷¹

At times the pastors, with the aid of the committee on temperance, were asked to set the date for temperance emphasis.¹⁷² At other times, the date was to be on World Temperance Sunday.¹⁷³

By 1939, something new was added--financial support:

¹⁶⁹Methodist Episcopal Church, *Journal*, 1860, pp. 394-395, cited in Winston, p. 19.

¹⁷⁰*Discipline*, 1868, p. 326. *

¹⁷¹*Discipline*, 1896, p. 349.

¹⁷²*Discipline*, 1908, p. 297.

¹⁷³*Discipline*, 1932, p. 425; *Discipline*, 1936, p. 472; *Discipline*, 1939, p. 373; *Discipline*, 1940, p. 414. (Referred to as "World's Temperance Sunday" in 1932 and 1936.)

Each Pastor should present the cause of temperance on or near World Temperance Sunday and take a freewill offering for the General Board of Temperance.¹⁷⁴

(In 1941, it was not listed as a special day.)¹⁷⁵ So by this time, special temperance days served the purposes of 1) securing a "temperance celebration of the fourth of July," 2) inculcating "the principles of temperance and prohibition," and 3) providing financial support for the temperance movement.

In 1952, the day became one on which everyone was to sign cards agreeing to abstain completely from the beverage alcohol--a "commitment day."¹⁷⁶ In 1956, the observance was given theological emphasis by changing the date to be near Christmas--the first Sunday in December--and no offering was to be taken because the day was to be "primarily a spiritual observance." Once again, it was listed under "Special Days" as "Commitment Day."¹⁷⁷ By 1960 the emphasis was the same except that an offering *could* be taken ". . . for the propagation of the Methodist program of temperance."¹⁷⁸

As we have already seen, the emphasis was then beginning to change remarkably. By 1964, the date was moved back to the second Sunday in November;¹⁷⁹ in 1968, the name was changed to "Drug and

¹⁷⁴ *Discipline*, 1939, p. 373.

¹⁷⁵ *Discipline*, 1940, p. 793.

¹⁷⁶ *Discipline*, 1952, pp. 56, 387.

¹⁷⁷ *Discipline*, 1956, pp. 403, 113.

¹⁷⁸ *Discipline*, 1960, pp. 435-436.

¹⁷⁹ *Discipline*, 1964, p. 139.

Alcohol Concerns Sunday," and the purpose of the day was for:

- a) Educating the constituency on the nature and extent of alcohol and drug abuse problems from theological, ethical, and sociological perspectives.
- b) Fostering understanding and acceptance of the dimensions of Christian responsibility in one's decisions about alcohol and drugs and in the Church's concern for the personal and social problems related to alcohol and drugs, especially the addictive and dependency disorders.
- c) Enlisting United Methodists and others for effective action to alleviate social problems that contribute to and issue from alcohol and drug abuse; to work in the development of new and improved services and facilities for the treatment and rehabilitation of individuals suffering from alcohol and drug abuse problems; to develop a healing, reconciling, and sustaining community in the Church for such persons; to strengthen the resources of family, Church, and community to help persons grow into the kind of maturity which makes it possible to cope with the tensions of life without undue dependence upon alcohol and drugs; and to foster a social and cultural environment conducive to responsible decision-making.
- d) Encouraging abstinence from the use of alcoholic beverages as one form of personal and social witness to God's liberating love for mankind.¹⁸⁰

This represents quite a change in policy from earlier years.

The Sunday schools. But these drastic changes in church policy did not come about because those concerned with prohibition did not try hard enough. We can really see evidence of their work when we look at their involvement in education. Wesley had no particular organization just for temperance education; nor did the early Methodists. It took the growing temperance movement to persuade the local congregations of their need for instructional organizations for temperance within the church. The primary focus was on the Sunday school, or Sabbath-school as it was first called. Several minor

¹⁸⁰ *Discipline*, 1968, pp. 106, 272.

attempts by the General Conference were made to involve the schools in this work. The first came as early as 1868. That year the General Conference passed a resolution calling for each local pastor to attempt to secure a temperance celebration by the "Sabbath-schools."¹⁸¹ Again in 1880, the General Conference:

Resolved, I. That we recommend the organization of Juvenile Temperance Societies in all our charges and Sunday schools.¹⁸²

We do not know what happened as a result of that resolution. By 1892, though, the *Discipline* itself added a paragraph under the category "Sunday Schools" which read:

It shall be the duty of the Sunday School Board, whenever practicable, to organize our schools into Temperance Societies, under such Rules and Regulations as the Board may prescribe, the duty of which Societies shall be to see that Temperance Instruction is imparted to the School, and secure, so far as possible, the pledging of its Members to Total Abstinence.¹⁸³

This paragraph was repeated with only minor changes for forty-seven years.¹⁸⁴ After the 1939 merger the Sunday school was no longer to be organized into temperance structures, but members of the Sunday school were advised that they still "should be pledged to total abstinence."¹⁸⁵

Local church committees. For the General Conference it was not enough for the local church to work through its already existing organization of the Sunday school. It felt that the local churches throughout the land should have temperance committees as well. Thus, in the

¹⁸¹ *Discipline*, 1868, p. 326.

¹⁸² *Discipline*, 1880, p. 407.

¹⁸³ *Discipline*, 1892, p. 172.

¹⁸⁴ *Discipline*, 1936, p. 455.

¹⁸⁵ *Discipline*, 1939, p. 373.

1896 *Discipline* a regulation appeared stating that each quarterly conference or local church was to have a committee on temperance.¹⁸⁶ But even prior to that time there was a resolution suggesting that it was standard procedure for the quarterly conference in each church to appoint some kind of temperance society (or committee). Whether this was to be the temperance society that was to work through the Sunday schools or whether it was simply to be a committee of the quarterly conference is not clear in the 1888 *Discipline*.¹⁸⁷ That it was to be appointed by the quarterly conference is clear. Whatever the case, from 1896 through 1956, almost all of the *Disciplines* reveal that the General Conference either required or recommended a local committee on temperance under the auspices of the quarterly conference or Official Board.

In 1956, local churches (in addition to having a committee on temperance) could have the chairmen of the Committee on Temperance, the Committee on Social and Economic Relations, and the Committee on World Peace be ex-officio members of the new Commission on Christian Social Relations.¹⁸⁸ Forming a larger commission seems to have been the direction the church was moving at that time, for by 1960, one finds in the *Discipline* no reference to a local church committee on temperance. It had been replaced by the Commission on Christian Social Concerns which included as its concepts the social problems of temper-

¹⁸⁶ *Discipline*, 1896, p. 69. ¹⁸⁷ *Discipline*, 1888, p. 350.

¹⁸⁸ *Discipline*, 1956, p. 105.

ance together with the problems of "health and welfare; peace and world order; and human relations and economic affairs."¹⁸⁹

Tasks of the temperance committees. It is quite revealing to note the Disciplinal description of the tasks given to the local church temperance committee. At times its task was very general:

. . . to enlist our people more fully in this great movement against the drink customs and the drink traffic which disgrace our civilization.¹⁹⁰

. . . to promote such organization and members of the Church and congregation as may be practicable for cooperation in each Church. . . .¹⁹¹

At other times it briefly stated that it was to ". . . promote the cause of Temperance and kindred causes."¹⁹² Often, however, the defined task was both lengthy and detailed:

The Committee on Temperance, which shall promote temperance and kindred causes in co-operation with the General, Jurisdictional and Annual Conference Boards of Temperance. . . . shall promote a vigorous program of temperance education in the local church, with special emphasis on the appeal that individuals pledge themselves to total abstinence from all alcoholic beverages. It shall also, in co-operation with the pastor, promote in the local church the observance of Commitment Day on the first Sunday in December.¹⁹³

Eventually, however, the local church temperance committee was to be replaced by a Commission on Christian Social Concerns, which had a greater area of responsibility than just alcohol problems. Thus, the

¹⁸⁹ *Discipline*, 1960, pp. 115-116. ¹⁹⁰ *Discipline*, 1888, p. 350.

¹⁹¹ *Discipline*, 1896, p. 350. ¹⁹² *Discipline*, 1940, p. 170.

¹⁹³ *Discipline*, 1956, pp. 106-107.

temperance problem became one problem among many and was placed structurally in the local church in a position receiving as little attention as Wesley had apparently given it, instead of the amount given during the days of government prohibition.

Quarterly conferences. Special days, temperance societies in the Sunday schools, and local committees on temperance needed coordination. This became a task of the quarterly conference. It was to become one of the major bases of the temperance movement. Part of the genius of any movement is to know or learn how and where decisions are made, who holds the power, and how to work through the existing structures. By writing into the quarterly conference regulations in the *Disciplines* questions which were to be asked concerning the temperance societies or the temperance committees, the General Conference insured a certain consistency in program throughout the church.

The first indication in the *Disciplines* that a quarterly conference had temperance responsibilities is an 1888 General Conference temperance resolution. The resolution was based on the recognition of an already existing relationship in every local church between quarterly conferences and the temperance committees. They thought that the temperance committees should, along with the:

. . . Annual Conference Temperance Societies, seek to enlist our people more fully in this great movement against the drink customs and the drink traffic which disgrace our civilization.¹⁹⁴

¹⁹⁴ *Discipline*, 1888, p. 350.

That which the General Conference resolved for the quarterly conference to do, however, did not always last for more than four years. In fact, it rarely lasted more than four years unless that which was proposed in a resolution was given a counterpart in the Disciplinary regulations. Not to do the latter often resulted in defeating the resolution. For instance, simply to pass a resolution without writing into the *Discipline* regulations concerning what the District Superintendent was to do, what the pastor was to do, and when this would be checked up on, was to insure that that which was merely *resolved* would rarely be carried out. This appears to have been the case with the Christian Temperance League. A resolution in 1892, laying out the recommendations for the first permanent General Conference Committee on Temperance and Prohibition, suggested that one of that committee's duties would be to promote:

First, the organization in every church, under the direction of the Pastor and Quarterly Conference, of a Christian Temperance League, to include all members of the congregation willing ¹⁹⁵ to unite for practical effort in suppressing the liquor traffic.

We can find no other references in the *Discipline* concerning the Christian Temperance League. It apparently never got beyond the resolution stage.

The exact opposite seemed to have happened with the local committees on temperance. By 1896, the temperance committee of the local church was given a standard place in a section describing the organization and work of the quarterly conference.¹⁹⁶ A 1908 *Discipline*

¹⁹⁵ *Discipline*, 1892, p. 312.

¹⁹⁶ *Discipline*, 1896, p. 69.

spelled out further the temperance responsibilities of each fourth quarterly conference. The article in which this was done gives a clue to the amount of time a quarterly conference was expected to spend just on the subject of temperance:

ARTICLE VI. It is recommended that Pastors, with the aid of the Committee on Temperance, present once in the year to each Congregation the cause of temperance, and ask a public collection and contribution for the support of the same; which collections and contributions shall be paid over to the Treasurer of the Temperance Society and reported to the Annual Conference in the same manner that other collections are reported. It shall be the duty of the Pastor to see that each Sunday School is organized into a Temperance Society, that temperance instruction is imparted, and that as far as possible the members of the School are pledged to total abstinence. It shall be the duty of the District Superintendent at the Fourth Quarterly Conference to inquire whether the needs and requirements of this Article have been observed.¹⁹⁷

It was the last sentence that put teeth into the whole measure and made it work. So, as the temperance movement grew, so did the responsibilities of the fourth quarterly conference.¹⁹⁸

The importance of the position of temperance in the life of the quarterly conference itself may be seen in the kinds of questions (in addition to temperance concern) that the church considered important. For instance, in 1952 it might appear from the amount of space given to each that the temperance questions were just as important as the question concerning the number received into church membership. Perhaps it was. The *Discipline* for that year read:

¹⁹⁷ *Discipline*, 1908, p. 297.

¹⁹⁸ For additional responsibilities, see the *Discipline*, 1936, p. 472.

Annually at the first Quarterly Conference the following questions shall be asked: (a) How many persons have been received into the fellowship of the church on this pastoral charge during the past conference year? (b) How many persons will this pastoral charge set as a minimum number to be received on profession of faith this conference year, and what means will it adopt to win them? (c) What program has been adopted for assimilating new members in the life of the church, and training them in Christian living and activity? (d) How many persons signed Commitment Day cards, pledging themselves to abstinence from the use of beverage alcohol? (e) How many supplemental or renewal commitments? (f) What are the plans for pressing the work in the area of temperance this coming year?¹⁹⁹

While Wesley did ask his ministers questions about the use of beverage alcohol and did ask them questions concerning the membership, these questions never seemed to occupy the place of prominence they were given in American Methodism during the temperance era. The questions asked above did not drop out, moreover, until the merger in 1968.²⁰⁰

General Conference Structures

The General Conference was not completely satisfied in leaving the work of temperance either to the local church or to a part-time General Conference committee. Again, the name changes show how the trend went. In 1904, it formed a Church Temperance Society,²⁰¹ which in 1916 was to become the Board of Temperance, Prohibition, and Public

¹⁹⁹ *Discipline*, 1952, p. 56.

²⁰⁰ *Discipline*, 1964, p. 74.

²⁰¹ *Discipline*, 1904, pp. 251 and 377.

Morals.²⁰² With the merger, by 1940 the name had changed back to the Board of Temperance, which name it retained until 1960.²⁰³ Then it became the Division of Temperance and General Welfare in the Board of Christian Social Concerns.²⁰⁴ The name took another drastic change in 1964 when the word temperance dropped out altogether and it became the Division of Alcohol Problems and General Welfare.²⁰⁵ In 1968, even the reference to alcohol was removed and it became the Division of General Welfare.²⁰⁶ Let us go back, now, and see what happened.

The Church Temperance Society began in Chicago.²⁰⁷ Within eight years it had moved its office to Topeka, Kansas.²⁰⁸ In 1916, it moved to Washington, D.C.²⁰⁹ There it eventually built directly across from the capitol of the United States--and it remains there to this day.²¹⁰ The move to Washington and the location of the Methodist

²⁰² *Discipline*, 1916, p. 476. ²⁰³ *Discipline*, 1940, p. 850.

²⁰⁴ *Discipline*, 1960, p. 435. ²⁰⁵ *Discipline*, 1964, p. 468.

²⁰⁶ *Discipline*, 1968, pp. 271-272. Alcohol problems became a part of a department.

²⁰⁷ *Discipline*, 1904, p. 251. ²⁰⁸ *Discipline*, 1912, p. 473.

²⁰⁹ *Discipline*, 1916, p. 476.

²¹⁰ An interesting sidelight to the building of this structure was the fact that a Mr. C. E. Welch of Westfield, N.Y., donated the first \$10,000 toward its construction if the church could come up with the other \$90,000. This was in 1918. (From the minutes of the Board of Temperance.)

Who Was Who In America, Vol. I, 1897-1942, (Chicago: Marquis, 1943), 1318, reports that a Mr. Charles Edgar Welch of Westfield, New York, was a manufacturer of grape juice since 1869, becoming president of The Welch Grape Juice Company eventually. He was a delegate to the General Conferences of 1908, 1912, 1920, and 1924.

He had to be one of the first manufacturers of grape juice, if

Building there " . . . gave the Board a choice vantage-point from which to press its case for enforcement of prohibition."²¹¹

By the time the Church Temperance Society was organized in 1904, its two-fold purpose had been established: to promote voluntary total abstinence from all intoxicants and narcotics on the one hand and " . . . the speedy enactment of statutory and constitutional laws prohibiting the traffic in alcoholic liquors" on the other.²¹² After its glory in the passing of the 18th amendment, its goal enlarged to the securing of such legislation "throughout the world," as well as enforcing the legislation already passed.²¹³ By 1924, its scope had been broadened in the *Discipline* to include also the promotion and maintenance of established civil and religious liberties.²¹⁴

Allen, in his study of the Board of Temperance, suggests that after the 21st amendment passed, the Board of Temperance, Prohibition, and Public Morals began to shift from a major emphasis on legislative

not the only one, because the process that allowed grape juice to be made commercially was the same process that prevented abnormal fermentation of wine and beer--pasteurization. Louis Pasteur did not know how to do this until the 1860's. (*Encyclopaedia Britannica*, 1962, XVII, 362.)

The vote to change from the using of wine in communion to the using of unfermented grape juice occurred in 1872. (See above, pp. 94-98.)

²¹¹ Allen, *op. cit.*, p. 63.

²¹² *Discipline*, 1904, p. 251.

²¹³ *Discipline*, 1920, p. 344.

²¹⁴ *Discipline*, 1924, p. 374.

action to a primary concern with education.²¹⁵ Those changes may be seen in the 1936 *Discipline*, in that the object of the Board also became ". . . to promote by an intensive educational program voluntary abstinence. . . ."²¹⁶ This trend continued along with the intent to work on other social problems, but by 1956 one could still find the original goals of 1904--the promoting of voluntary abstinence and the enacting of prohibitory statutes. One might find it difficult, therefore, just from reading the stated purpose, to determine exactly where the emphasis was being placed. It was stated that:

The object and duty of this board shall be to promote by an intensive educational program, including publication and distribution of literature, voluntary total abstinence from all intoxicants and narcotics; to promote observance and enforcement of constitutional provisions and statutory enactments which suppress the traffic in alcoholic liquors and in narcotic drugs; and to aid and promote such legislation in townships, counties, villages, cities, states, and throughout the nation and the world. It shall be the object and duty of this board also actively to seek the suppression of salacious and corrupting literature and degrading amusements, lotteries, and other forms of gambling, and in every wise way to promote the public morals and the prohibition of the liquor traffic.²¹⁷

As we have seen, by 1960 the whole purpose had been shifted so drastically that one would hardly even speak of it in the same way. Instead of having *the* solutions, the board had apparently begun to ask a number of questions. Thus the 1960 *Discipline* told us that:

²¹⁵ Allen, *op. cit.*, pp. 195-231.

²¹⁶ *Discipline*, 1936, p. 469.

²¹⁷ *Discipline*, 1956, p. 401.

It shall be the responsibility of the Division of Temperance and General Welfare to conduct a program of research, education, and action centering around the following Christian social concerns: alcohol problems. . . .²¹⁸

In 1964, the change in the name of the division from Temperance and General Welfare to Alcohol Problems and General Welfare began to reflect the new direction of the old temperance board. In 1968, the direction became even clearer, not so much in the statement of purpose itself as in the statement of the way United Methodist concern for alcohol and drug abuse could best be expressed. Now the direction was toward educating United Methodists about the various dimensions of alcohol, fostering understanding and acceptance of the dimensions of Christian responsibility, enlisting United Methodists and others in programs to rehabilitate and help those who suffer from alcohol problems, developing a Christian community that helps those who are hurting and strengthens the families to deal with the tensions of life, fostering an environment conducive to decision making, working to develop new methods of treatment and rehabilitation and, finally, encouraging abstinence from the use of alcoholic beverages as one form of witness to God's love.²¹⁹ There was no change in this section in the *Discipline* by the 1972 General Conference.

Thus the very purposes of the General Board of Temperance, or of the old temperance society, changed. Its name changed several

²¹⁸ *Discipline*, 1960, p. 435.

²¹⁹ See above, p. 129.

times. It moved several times. Its program changed continually.

The Board, itself, rarely worked directly with the local temperance boards--except through mailings. During its lifetime it developed intermediary organizations. Some of these existed, however, even before the Board itself. These were the Temperance Committees or Commissions of the Jurisdictional, Annual and District Conferences.

Jurisdictional, Annual, and District Conferences

There were no Jurisdictional Conferences prior to 1939. The Jurisdictional Conference grew out of the 1939 merger in an attempt to appease the old Methodist Episcopal Church, South, which wanted a segregated church. (By forming a Central Jurisdiction that covered the entire United States and included only the black brethren, and by placing all of the remaining members of The Methodist Church in geographical jurisdictions--which overlapped the former--they accomplished segregation.) The *Discipline* did not require the setting up of any Jurisdictional Boards of Temperance or Boards of Christian Social Concerns; it merely spelled out the regulations regarding such boards should they be established. In each case, beginning with 1939, it is clear that the Jurisdiction could set up a board if it so desired, and the *Disciplines* told how to do it.²²⁰

Long before there was any jurisdictional structure, the Annual Conferences related directly to the General Conferences. As the

²²⁰ *Discipline*, 1939, p. 371; *Discipline*, 1956, p. 403, etc.

General Conference Committee on Temperance was a precursor of sorts to the Temperance Society and later the Board of Temperance, so in the Annual Conferences the Annual Conference Temperance Societies were predecessors to the Annual Conference Boards of Temperance.

Whereas the Jurisdictional Board of Temperance was optional, this rarely seemed to be the case with the Annual Conference Board and its predecessors. They were seen as vital links within the structures. Along with the Annual Conference Boards or Societies of Temperance there were also District Societies or Boards until about 1952, when it became the custom for each district to have a district secretary or director.²²¹ Of course, the name changes affected most of these boards in the same way that the General Board was affected.

It is difficult to tell when Annual Conference temperance societies were created. They possibly go back as early as do the General Conference Committees on Ardent Spirits, that is, back as early as the 1830's. They were not very well structured, however, until the General Conference structured its society in 1904. Prior to the 1904 date, about all that appeared in the *Disciplines* were some of the resolutions that are preserved. One of these that goes back as early as 1888 is so worded as to suggest that the Annual Conference Temperance Societies had been established before this time.²²²

One of the nineteenth-century resolutions indicated that,

²²¹ *Discipline*, 1952, p. 388; *Discipline*, 1956, p. 404.

²²² *Discipline*, 1888, p. 350.

whatever else the purpose of the Annual Conference Temperance Society or Committee, part of its function was to have mass rallies.²²³

Another function of the Annual Conference Committee was to help with the work of the District Committee. And there were recommendations concerning a District Committee by as early as 1896.²²⁴

The real organization and standardization denomination-wide of both of these groups, Annual and District Conference Committees, came only with the formation of the General Conference Temperance Society in 1904. These, at that time, became part of that larger picture. Yet they had a great deal of freedom. We catch the sense of this in Article V of the Church Temperance Society's regulations:

Each Annual Conference shall form within its bounds a Conference Temperance Society, which shall elect its own officers and otherwise regulate its own administration. It shall elect a Temperance Committee in each Presiding Elder's District, consisting of the Presiding Elder and two others nominated by the Presiding Elders and elected by the Conference.

It shall be the duty of the District Committee to cooperate with other reliable temperance movements, and to give all possible aid to No-License campaigns. At each session of the Annual Conference a Conference anniversary or mass meeting shall be held in the interest of temperance and prohibition.²²⁵

This statement grew slightly larger through the years, and there was a decided shift in authority in regard to programming and planning. This was quite apparent after 1928 in an Article which stated that:

²²³ *Discipline*, 1896, p. 349.

²²⁴ *Discipline*, 1896, p. 350.

²²⁵ *Discipline*, 1904, pp. 252-253.

Each Annual Conference shall form within its bounds a Conference Board of Temperance, Prohibition, and Public Morals, which shall elect its own officers who shall be subordinate to the General Board and in harmony with its plans. . . .²²⁶

This basic pattern for carrying out the plan of the General Board carried through the merger and was seen in a statement contained in several of the *Disciplines*. The duty of the Conference Board of Temperance was:

. . . to promote the work of the board within the bounds of the Annual Conference, with power to elect its own officers and raise its own funds; provided that no general funds collected for the General Board shall be allocated to the Conference Board except by action of the General Board.²²⁷

There was an ambiguity in the word "board." One might ask which "board," Annual or General? This ambiguity was cleared up in the 1956 statement:

. . . Its duty shall be to promote the work of the general board within the bounds of the conference. It shall have power to elect its own officers, including a chairman. . . .²²⁸

This pattern changed in the direction of some local autonomy in 1960, when the conference board was given the responsibility of developing and promoting a program of Christian Social Concerns within the bounds of the Annual Conference. But the program that was developed and promoted was to be done so *in cooperation with the General Board.*²²⁹

²²⁶ *Discipline*, 1928, par. 521, sect. 6, article V (no page no.).

²²⁷ *Discipline*, 1944, p. 313. Cf. *Discipline*, 1948, p. 333; *Discipline*, 1952, p. 388.

²²⁸ *Discipline*, 1956, p. 404.

²²⁹ *Discipline*, 1960, p. 437.

This was the pattern that continued after the merger in 1968.²³⁰

There was a shift of power from the Annual Conference Board of Temperance to the General Conference Board at least as early as 1928. The Annual Conference in 1960 received back some of that power. In the relationship between the District Committee on Temperance and the Annual Conference Board something altogether different happened. The District Committees had had basically free rein " . . . to cooperate with all reliable reform organizations and to give all possible aid in movements for human betterment."²³¹ As late as 1956, the district director of temperance was simply to carry forward the work of temperance.²³² As of 1960, this local autonomy was lost altogether. The purpose of the District Committee and the district director of Christian Social Concerns became " . . . to further the purposes of the conference board."²³³ This pattern still existed in 1968.²³⁴

Summary

What does all this mean? It means that, for a significant number of years, American Methodism acted like an organized temperance society. It made a serious attempt to eliminate beverage alcohol from

²³⁰ *Discipline*, 1968, p. 275.

²³¹ *Discipline*, 1928, para. 521, Sect. 6, Art. V.

²³² *Discipline*, 1956, p. 404.

²³³ *Discipline*, 1960, p. 438.

²³⁴ *Discipline*, 1968, p. 275.

existence as had never before been done--nor since. Wesley would have been surprised, no doubt, to have seen the tremendous organization that developed in order to deal with just one issue. Was the impetus for this movement truly given from God, or was it man's attempt to reflect what was occurring in society around him? The Disciplinary records in regard to its structures do not clearly answer the question.

But the fact remains that American Methodism did change its structures because of the beverage alcohol issue. It is also a fact that, however well-meant, the temperance society simply did not work. As a consequence, major changes in structure have begun to occur in the last twenty years of American Methodism as it has attempted to deal more effectively with this issue, and others. It could be that today's United Methodist Church is more nearly approaching Wesley's way of dealing with beverage alcohol problems than any other time in its history.

PROFESSIONAL LEADERSHIP

No organization or structure can exist for long or accomplish much that is worthwhile without having dedicated and committed personnel. The credit for the passing of the 18th amendment belongs to the individuals who worked so hard for it. Many of these individuals were simply volunteers working for something in which they believed.

There is something very significant about the involvement of Methodism in the temperance movement, however. That is, that the group of dedicated volunteers became bureaucratized into a movement

run by what was, in effect, paid professionals who had definite tasks set for them. This was quite a change from Wesley's Methodism.

Wesley's Chief Concern

John Wesley apparently believed that his preacher's chief concern should be saving souls. He did not ignore the social problems of his day--he visited the imprisoned and the sick and wrote letters against the distillation of liquors. He did not spend all of his time preaching. Yet, we would have difficulty imagining Wesley appointing a preacher or elder to do full time temperance work! He was so concerned about his preacher's "saving souls" that that took precedence over all else. An example of this is his discussion of the preacher's need to study. He emphasized the necessity of allowing time for study, but then he added:

Gaining knowledge is a good thing; but saving souls is a better. . . . If you can do but one, let your studies alone. I would throw by all the libraries in the world, rather than be guilty of the loss of one soul.²³⁵

The Symbolic Crusade

How did the paid professionals come about? According to Gusfield, the temperance movement in America was begun by the New England aristocracy whose identity was threatened by a Jeffersonian democracy.²³⁶

²³⁵Wesley, *The Works*, 1872; VIII, 304.

²³⁶Joseph R. Gusfield, *Symbolic Crusade* (Urbana: University of Illinois Press, 1963), p. 5. Cf. Krout, *op. cit.*, pp. 83-84.

The aristocracy were preachers and others who were concerned about changing patterns in America. The temperance movement very quickly became a self-perfection movement by which the middle class pulled themselves up into what they considered was a position of respectability. Toward the end of the movement, during the days of prohibition, it became a middle class struggle to impose their values over the new values of urban America.²³⁷ Thus, according to Gusfield, it was a symbolic crusade of whole cultural groups struggling with each other.

Whether Gusfield is right or not, we may still be too close to that era ourselves to say. But in any case, there were large groups of people involved. As the temperance movement grew it developed the need for more and more professional leadership, and Methodism, among other denominations, felt led to give this leadership. This it did both within the church and outside it.

The *Disciplines* document the leadership Methodism gave within the church. Three of the best examples are the changes in the expectations of local pastors, district superintendents, and bishops.

The Local Pastor

Even before the time of the first *Discipline*, American Methodist ministers were to teach "what was right and wrong" both by "precept and example."²³⁸ This was also understood in relation to alcohol.

²³⁷ Gusfield, pp. 5-12.

²³⁸ Methodist Episcopal Church, *Minutes*, p. 62.

As mentioned before, in 1783, before the Christmas Conference that officially began American Methodism, the ministers were asked,

Should our friends [members] be permitted to make spirituous liquors, sell and drink them in drams?

Answ. By no means: we think it wrong in its nature and consequences; and desire all our preachers to teach the people by precept and example to put away this evil.²³⁹

Teaching about alcohol came early then, and perhaps preaching, too.

But it was not until 1864 and 1868 that there were Disciplinary requirements that a minister annually preach on the subject of temperance.²⁴⁰ The General Conference failed to mention this again until 1880, but it then was printed in every edition of the *Discipline* prior to 1939. By this time the pastor was:

To call the Committee on Temperance together at least once in three months for the purpose of considering the best means to be employed for promoting the cause of temperance in the community.²⁴¹

From 1884 through 1936 he was also:

. . . to see that the Stewards provide unfermented wine for use in the Sacrament of the Lord's Supper whenever practicable.²⁴²

After 1884, Disciplinary changes came more quickly and the pastor's expectations lengthened. The 1904 *Discipline* noted:

²³⁹ *Ibid.*

²⁴⁰ *Discipline*, 1864, appendix, p. xviii; *Discipline*, 1868, pp. 336-337. "Temperance" by this time essentially meant abstinence from beverage alcohol. The Wesleyan understanding of temperance had been forgotten.

²⁴¹ *Discipline*, 1880, p. 121; *Discipline*, 1936, p. 215.

²⁴² *Discipline*, 1884, p. 108; *Discipline*, 1936, pp. 214-215.

It shall be the duty of the Pastor to see that each Sunday School is organized into a Temperance Society, that temperance instruction is imparted, and that as far as possible the members of the School are pledged to total abstinence.²⁴³

Besides this, in 1908 the pastor, with the aid of the Committee on Temperance, was to:

. . . present once in the year to each Congregation the cause of temperance, and ask a public collection and contribution for the support of the same; which collections and contributions shall be paid over to the Treasurer of the Temperance Society and reported to the Annual Conference in the same manner that other collections are reported.²⁴⁴

It is amazing how the local pastor's temperance job description grew. By 1936 he was to present the cause of temperance quarterly instead of annually, to see that each church school department had a Department of Temperance, to see that a vigorous campaign of temperance instruction be conducted among the youth of the church schools and Epworth leagues by lectures, programs, and the proper ". . . , distribution of literature, so that they may know the truth relative to the undermining influences and effects of intoxicants upon the individual as well as upon society; and that, as far as possible, [he was to see that] the members and constituencies of our Churches and Church Schools shall be pledged to total abstinence."²⁴⁵ If he had done all this conscientiously he would have been almost a full-time temperance worker.

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It is just as amazing how little regard this showed for the

²⁴³ *Discipline*, 1904, p. 253.

²⁴⁴ *Discipline*, 1908, p. 297.

²⁴⁵ *Discipline*, 1936, p. 472.

political power both of the minister and of the congregation. Though both were also to bring about legal prohibition, the local pastors were never given any explicit political responsibilities by the General Conference to help bring it to pass.

When the Methodist Episcopal Church merged with the Methodist Protestant Church and the Methodist Church, South, the statement on ministerial responsibilities shortened, but involved just as many expectations. The pastor was to do four things: 1) promote a vigorous educational program regarding temperance, 2) see that as many as possible were pledged to total abstinence, 3) present the cause of temperance in a sermon once a year to the entire congregation, and 4) take a freewill offering.²⁴⁶

Most of these Disciplinal expectations continued through the 1964 General Conference, but they lacked the definiteness which so marked their earlier days. Thus in 1964, the minister was:

To teach and preach on . . . temperance . . . and to promote . . . [it] within the bounds of his charge.²⁴⁷

In the same *Discipline* were clear instructions that the minister have the congregation observe a special temperance day. The reasons for this day were spelled out, but the specific responsibilities of the local pastor were gone. In 1968, he was only, "To administer the provisions of the *Discipline* and to supervise the work and program of the local church."²⁴⁸ He was to continue to encourage the distribu-

²⁴⁶ *Discipline*, 1939, pp. 373, 70. ²⁴⁷ *Discipline*, 1964, p. 156.

²⁴⁸ *Discipline*, 1968, p. 127.

tion of Methodist literature and to answer to the Charge and Annual Conferences. But the particular expectations in regard to beverage alcohol simply did not appear.²⁴⁹

District Superintendents

Part of the change that happened in the expectations of the local pastor in regard to temperance and beverage alcohol can be seen in the changing expectations regarding the district superintendents. In 1908 with the founding of the Methodist Temperance Societies, the General Conference gave them specific responsibilities. He was:

To promote by all proper means the interests of . . .
Temperance.

. .

To carefully inquire at each Quarterly Conference whether the rules respecting the instruction of children, including instruction in Temperance, have been faithfully observed.²⁵⁰

This pattern wavered back and forth for the District Superintendent. In 1936 his task remained approximately the same, but the wording changed. He was to:

. . . attend each year one or more sessions of the Quarterly Conference of every Charge in his District, at which the necessary Disciplinary business shall be transacted.²⁵¹

The major role of the District Superintendent as the Quarterly

²⁴⁹ *Discipline*, 1968, pp. 127-128.

²⁵⁰ *Discipline*, 1908, p. 134.

²⁵¹ *Discipline*, 1936, p. 222.

Conference "questioner" continued, but the questions themselves changed. Instead of asking about the instruction of children, it became the Superintendent's duty to inquire how many pledge cards for total abstinence had been signed.

In 1968, with the EUB merger, his tasks regarding temperance and alcohol problems largely disappeared--or at least became one concern among many. Thus the pattern of checking on the temperance movement in a very direct way for so many years (1904-1964) simply was no longer a requirement of the fourth quarterly conference. Outstanding programs in the area of alcohol problems may now be recognized by District Superintendents and even given a salute. But there are no explicit Disciplinary expectations or questions that have to be answered. This change went out as quickly in 1968 as it came in in 1904.

Bishops

Another of the changes came in 1888. When requested by an Annual Conference to appoint a minister to work solely in the area of temperance, a Bishop could do so.²⁵² This provision, in one form or another, existed since then and still exists. The wording changed in 1968 to suggest simply that the Bishop could appoint someone to a "specialized ministry" instead of as a temperance agent.²⁵³ But the

²⁵² *Discipline*, 1888, p. 101.

²⁵³ *Discipline*, 1968, pp. 129, 144.

principle is still assumed to be the same and the power is still there. Without it, the temperance movement within American Methodism would not have been so successful.

Summary

There were of course other expressions in the *Disciplines* concerning laymen and concerning pastors who, while serving congregations, also assumed district-level or annual conference-level responsibilities. That is, there were regulations for Sunday school teachers, regulations for district secretaries of temperance, etc. Just the few we have listed in the above categories of local pastor, district superintendent, and Bishop are enough, however, to prove that even the requests for this leadership and the way in which the regulations concerning these were written were ever-changing phenomena. None of these changes came into the church prior to 1868. So American Methodism was over 80 years old when these changes first began, and in today's Methodism we see the changes disappearing.

BEVERAGE ALCOHOL AND THE SOCIAL CREED

John Wesley and the early Methodists had no "Social Creed" or "Social Principles Statement." The Social Creed as we know it began to take form in 1908 and at that time was titled, "The Church and Social Problems."²⁵⁴ It contained no references to alcoholic beverages.

²⁵⁴ *Discipline*, 1908, p. 479.

At this time the church still had procedures for ousting the "drunkard" from the church.²⁵⁵ Anyone who persisted in using, buying, or selling beverage alcohol could be brought to trial for "immoral conduct" in 1912.²⁵⁶ The creedal statement for that year reflected the prohibitionist stance of Methodism.

It stands for the abatement and prevention of poverty, by the protection of the individual and of society from the social, economic, and moral waste of the liquor traffic. . . .²⁵⁷

Excluding its title, this statement was not changed for twenty-seven years.²⁵⁸ (For some reason the 1936 *Discipline* omitted the Social Creed altogether.) The 1939 General Conference lumped together alcohol and other drugs, but moved "poverty" into another category:

We stand for the protection of the individual, the home, and society from the social, economic, and moral waste of any traffic in intoxicants and habit-forming drugs.²⁵⁹

It is possible that these changes came about because of the merger with the Methodist Episcopal Church, South, and the Methodist Protestant Church--The mergers almost always caused statements to be revised.

For thirteen years thereafter the *Disciplines* ignored the "Social Creed."²⁶⁰ Suddenly, in 1956, the General Conference spoke

²⁵⁵ See above, page 74.

²⁵⁶ See above, page 119.

²⁵⁷ *Discipline*, 1912, pp. 512-513.

²⁵⁸ "Social Creed of the Churches," *Discipline*, 1920, p. 558; "Social Creed of the Church," *Discipline*, 1932, p. 646.

²⁵⁹ *Discipline*, 1939, p. 696.

²⁶⁰ *Discipline*, 1952, p. 633.

quite differently:

Total abstinence is the historical position of our church. We seek to protect the individual, the home, and society from the social, economic, and moral waste of any traffic in intoxicants and habit-forming drugs and from the invasion of the home by the advertising of alcoholic beverages. We urge objective and scientific study of the effects of alcoholic beverages and narcotics, and the use and support of educational processes in teaching abstinence of these effects. The church should also seek to understand the causes of alcoholism and drug addiction, and to give help to their victims in a healing and redemptive ministry and fellowship.²⁶¹

This statement contained three surprises. First, the statement misrepresented the Methodist heritage when it said, "Total abstinence is the historical position of our church." What about Methodism's earlier position of moderation in the use of weaker alcoholic beverages as well as the medicinal uses for distilled liquors?²⁶² The church's position as recorded in past *Disciplines* was far too complex to have been referred to as "the historic position."

Secondly and of far more significance, however, was the call for "scientific study" to gain more knowledge about the effects of alcoholic beverages. This was vastly different than condemning anything and everything to do with beverage alcohol itself.²⁶³

For the first time the church showed real concern for the redemptive and healing ministry it could offer the alcoholic. Wesley had begged compassion for the "drunkard," but had a trial procedure

²⁶¹ *Discipline*, 1956, p. 705.

²⁶² See above, pp. 111-112.

²⁶³ See above, pp. 78-79.

for dealing with chronic drunkards.²⁶⁴ Later Methodists were not so kind, as evidenced even by other sections of this same 1956 *Discipline*.²⁶⁵ This new ministry was a very new policy.

The trend continued. Four years later this section above was retitled in the *Discipline* from, "Narcotics and Intoxicants" to "Temperance." The first sentence read, "We believe that the disciplined life in Christ is a temperate life."²⁶⁶ Now this could be taken in two ways: 1) as Wesley meant it--temperate in all things, or 2) as later Methodism had changed it to mean, applying to alcoholic beverages. In any case, the direction of the Social Creed had markedly changed since 1908.

By 1964, the shift was complete to total concern for the effect of beverage alcohol on our fellowman and on the need to help him. The title change this year reflected that concern--"Alcohol Problems." Abstinence was called for simply because of our love for God and neighbor. Under the section titled, "Drug Abuse," the following statement appeared, in which it was obvious that the church was beginning to recognize the relationship of alcohol--as a drug--to other drugs:

We seek to overcome those social and psychological forces which lead so large a part of our society to unhealthful dependence upon tobacco, alcohol, and drugs. The illicit traffic

²⁶⁴ See above, p. 113.

²⁶⁵ Up until 1964, a member of The Methodist Church still could be brought to trial and ousted for using, buying, or selling intoxicating liquors or in any way encouraging their production. *Discipline*, 1964, p. 301.

²⁶⁶ *Discipline*, 1960, p. 689.

in drugs cannot be tolerated. Society must provide through public and private facilities for the treatment, rehabilitation, and after-care of narcotic addicts and other victims of drug abuse.²⁶⁷

The fluidity of this trend came to an abrupt halt with the 1968 merger with the Evangelical United Brethren church. The two churches were miles apart in regard to beverage alcohol. The foreword said, "The differences are largely in phraseology or emphasis," but this was not so.²⁶⁸

The Methodist Social Creed emphasized 1) freedom: ". . . love for God and neighbor *calls* [italics added] us to abstain from the use of alcoholic beverages. . . , 2) working together with those of different positions regarding alcohol to try to overcome alcohol problems, 3) providing a ministry--through the church--to those who have already been hurt, and 4) seeing alcohol as a drug.²⁶⁹

The EUB statement sounded like the old-line Methodist statement prior to 1933, and many words were the same as those found in the old Methodist resolutions at the turn of the century.²⁷⁰ It emphasized a legalistic "voluntary" total abstinence and complete legal prohibition of the traffic in alcoholic beverages. There was no real freedom of choice, no awareness of a need to work with those of other persuasions for treatment of alcohol problems, no concern for the church to be a healing and reconciling community, and no recognition of alcohol

²⁶⁷ *Discipline*, 1964, p. 662.

²⁶⁸ *Discipline*, 1968, p. 52.

²⁶⁹ *Discipline*, 1968, pp. 57-58.

²⁷⁰ See above, p. 105.

as just one of many abused drugs.²⁷¹

In 1972, the EUB emphasis disappeared and the new statements moved United Methodism in the direction that The Methodist Church had been going. The Social Principles statement, although twenty-two pages long, contained only two sentences that dealt explicitly with alcohol:

We realize that the use of such drugs as alcohol and marijuana can lead to a loss of effectiveness in human life and may result in drug dependency. We assert our long-standing conviction that the choice to abstain from alcohol, and now marijuana, is a faithful witness to God's liberating and redeeming love for persons.²⁷²

Having seen the church move to a more scientific view of alcohol abuse, it is somewhat surprising to see marijuana inserted into the paragraph with alcohol. We feel that marijuana deserves a paragraph all to itself.

The statement does avoid the implication that alcohol always has bad results for everyone; it avoids asserting the choice to abstain as the historic position of Methodism, and it makes clear that there are other Christian positions on beverage alcohol, thus destroying the grounds for self-righteousness. It does not assume that only abstinence works, and its basis is not a Biblical literacy (i.e., Jesus never took a drink).

²⁷¹ *Discipline*, 1968, pp. 64-65.

²⁷² *Social Principles of The United Methodist Church*, pamphlet with statements of the General Conference of the United Methodist Church, adopted in Atlanta, Georgia, 1972 (Washington: Board of Church and Society of the United Methodist Church, n.d.), p. 12. For the context of the quote dealing with alcohol see the appendix.

In other places the statement deals with the church as the nurturing community. There is a paragraph on "consumption," and a statement about God's natural world being good. These and other references could all have implications on the church's beverage alcohol creeds.

A second statement of the 1972 General Conference is the Social Creed itself, the last section of the Social Principles. It is brief and stated in positive terms. Although there are no references to alcohol, the whole creed speaks to this and other issues. It is brief enough to be included in a service of worship.²⁷³

So, we have seen that a social creed for Methodism has grown out of a social awareness. Wesley had no creed. As early Methodists attempted to deal with the social problems of the day, including alcohol, they continually changed their positions. We see the church still struggling today to deal with social problems. The new inclusion of the drug marijuana is evidence of that continuing concern. But over the years, as evidenced by the changes documented in the *Disciplines*, Methodism has left the object, alcohol, and focused its attention upon people, and that's where the issues are.

²⁷³ *Ibid.*, pp. 21-22.

CHAPTER VIII

TWO MERGING TRADITIONS

THE METHODIST EPISCOPAL CHURCH, SOUTH, AND BEVERAGE ALCOHOL

In 1845, the southern part of the Methodist Episcopal Church, broke off and formed the Methodist Episcopal Church, South. It remained a separate denomination until 1939, when it merged with both the northern branch and the Methodist Protestant branch. (The latter had disassociated itself from the Methodist Episcopal Church in 1828.) Its major documents are the Methodist Episcopal Church, South, *Disciplines*, from 1846 to 1938. They, too, were published every four years, with the exception of the 1862 *Discipline*, which was not published because of the Civil War. (The 1862 General Conference, which was supposed to meet in New Orleans in April of that year, did not meet!)¹

Since we have traced the Methodist Episcopal Church in such detail, in this section we will simply note the outstanding differences between the two branches. Apparently, regarding beverage alcohol, the Southern branch had the same basic understanding as did the Methodist Episcopal Church. Almost every one of the phrases regarding beverage

¹Charles T. Thrift, Jr., "Rebuilding the Southern Church," in Emory S. Bucke, (ed.), *The History of American Methodism* (New York: Abingdon Press, 1964), II, 265.

alcohol that were present in the Methodist Episcopal Church continued in the Methodist Episcopal Church, South, for at least a quadrennium.

Tendency Toward Brevity

One of the major differences in the two branches was the tendency toward brevity in the Southern Church.² Part of this brevity was achieved simply by deleting portions of the Methodist Episcopal Church *Disciplines*. The whole section regarding a minister's duty toward God dropped out after 1858 and with it went the question: ". . . Do you choose and use water for your common drink? And only take wine medicinally or sacramentally?"³ Since the whole section dropped out, it would be difficult to attach very much significance to the deletion of this particular phrase.

The same is true of the section on the Band Societies. It was included only in the first two *Disciplines*. When it went so did the admonition:

To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician.⁴

Again, considering that the whole section dropped out, it is difficult

²For the sake of brevity and clarity, in the remainder of this section we shall refer to the Methodist Episcopal Church, South, as the Southern Church and the Methodist Episcopal Church as the Northern Church.

³*Discipline, South*, 1846, p. 58; *Discipline, South*, 1850, p. 58; *Discipline, South*, 1854, p. 79; *Discipline, South*, 1858, p. 89.

⁴*Discipline, South*, 1846, p. 83; *Discipline, South*, 1850, p. 83; *Discipline, South*, 1854 (does not appear).

to attach significance to the absence of this one phrase.

The same is not true with another deletion. The 1846 and 1850 *Disciplines* still forbade ministers' distilling or vending liquors:

No elder, deacon, or preacher among us shall distill or vend spirituous liquors, without forfeiting his official standing.⁵

When this dropped out, in 1854, from the section on local preachers, the remainder of the section was otherwise retained.⁶ The absence of the above phrase raises certain questions. Was there a change in policy which would allow ministers to begin to vend and distill these liquors again? Or was this simply a shortening of the *Discipline*, since by this time it was assumed that a minister should not do this? We do not know. Our guess is the latter, given the general pattern of the Northern Church at this time.

The tendency toward brevity in the Southern Church was seen not only in the way the Southern Church slowly deleted what it did not need, but also in the way it refrained from adding Disciplinary regulations and laws; it simply dealt with these matters in another way. One clear example is its handling of the use of communion wine. From the *Disciplines* of the Southern Church it is impossible to tell when the Southern Church ever stopped using wine in communion. The *Disciplines* contain neither temperance resolutions nor specific

⁵ *Discipline, South*, 1846, p. 70; *Discipline, South*, 1850, p. 70.

⁶ *Discipline, South*, 1854, p. 96.

instructions in the preface to the communion ritual stating that grape juice, as opposed to wine, was to be used.

Another example of the tendency of the Southern Church toward brevity can be seen in its lack of documentation regarding leadership. Beginning in 1906 the Bishop was given the power to appoint a member of the Annual Conference to engage in temperance work⁷ (and this power continued throughout the remainder of that branch's history),⁸ but other laws were not there. No minister in the Southern Church had to report on his temperance work at a quarterly conference; nor was he required to see that grape juice was served at communion. The role of the District Superintendent as an enforcer or encourager of temperance education in the local church never existed.

Perhaps most outstanding of all was the lack of any specific statements about beverage alcohol. There were no explicit statements in favor of legal prohibition where as in the Northern Church this was seen as the only Christian way of handling the problem (during part of the Northern Church's history) and as the duty of the state. Apparently, the Southern Church believed very much as did the Northern Church, but simply chose to handle the problem in another way. Allen wrote that:

. . . the southern branch of Methodism also joined in the pressures for legal prohibition of the traffic. The General Conference of 1906, for example, urged Congress to protect states in their right to apply their own prohibition laws and

⁷*Discipline, South*, 1906, p. 52.

⁸*Discipline, South*, 1938, p. 76.

asked the national government to prevent shipment of intoxicants into states or areas with local prohibition laws. That conference likewise urged the states to strengthen their own prohibition statutes.⁹

He also suggests that the Southern Church traditionally handled alcohol problems through the temperance boards of annual conferences rather than by making denominational statements or denominational law.¹⁰ This is precisely what the absence would indicate. The activities of the annual conferences in the South were probably more active than those in the North.¹¹

Changes in Position

In addition to the general tendency toward brevity, we can also discern certain other changes in the Southern Church. It was extremely tardy in comparison with the Northern Church. It formed no General Boards nor commissions on temperance until as late as 1918,¹² fourteen years after they had appeared in the Northern Church. Likewise, it was four to eight more years before it activated (or at least documented) the local church commissions.¹³ The Social Creed also

⁹ Joseph Allen, "The Methodist Board of Temperance as an Instrument of Church Policy" (unpublished Ph.D. dissertation, Yale University, 1957), p. 54.

¹⁰ *Ibid.*, pp. 54-55.

¹¹ Hunter D. Farish, *The Circuit Rider Dismounts: A Social History of Southern Methodism, 1865-1900* (Richmond: Dietz Press, 1938), pp. 305-324, cited by Allen, *op. cit.*, p. 55.

¹² *Discipline, South*, 1918, pp. 174-176.

¹³ *Discipline, South*, 1922, pp. 284ff.; *Discipline, South*, 1926, pp. 246-248.

came rather late, in 1922.¹⁴

The really major changes *in policy* from the Northern Church that were documented in the *Disciplines* of the Southern Church were in regard to the trial procedure. The first change of note was the tendency of the Southern Church for some time to use already-existing laws rather than form new ones. Whereas the Northern Church changed the weaker wording of Wesley's General Rules on drunkenness back to the older and stronger wording, the Southern Church simply carried on with the existing wording.

Secondly, the Southern Church used another phrase from another part of those same General Rules, as a nail on which to hang its legislation against alcohol offenders. This is seen in an 1874 Episcopcal Judicial Decision against selling liquor by the drink, based simply on the General Rule requiring the "avoidance of evil of every kind." The reasoning went like this:

561. Intoxicating Liquors.

In a case of arraignment and trial, the accused admitted that he was engaged in the sale of intoxicating liquors by the quantity and by the drink, with the reasonable knowledge that it was bought to be used as a beverage, but his defense was that there was no law violated. He appealed from the decision of the Church committee, by which he was expelled, to the Quarterly Conference. The action and decision of the court below were sustained at the Quarterly Conference. The expelled person desired that the case might come before the bishop presiding at the Annual Conference: and to give his wish effect, the Quarterly Conference, although deeming the verdict and judgment just, under the construction of the law rendered, appealed from the decision of the presiding elder to the bishop presiding at the ensuing Annual Conference,

¹⁴ *Discipline, South*, 1922, pp. 251ff.

upon the question of law: 'Does the sale of intoxicating liquors, by the large or small quantity, to be used as a beverage, constitute an actionable offense under Methodist law, as found in the Article of the General Rules requiring the avoidance of evil of every kind, and the doing of no harm--these General Rules themselves being based upon the written word of God?' The plea of the absence of specific law was relied on by the defendant in the case referred to. The ruling of the preacher in charge was that the case was actionable under the General Rule; and this ruling was sustained by the presiding elder on the appeal. *Decided*, That both were correct in the ruling. (1874)¹⁵

The third example of a very major difference was the change in the way the Southern Church saw drinking as considerably less serious than drunkenness. The Southern Church never did write a paragraph on alcoholic beverages into its trial procedure, but it did use words from the trial procedures to spell out the seriousness of certain offenses and the less-serious nature of other offenses. In 1882, the Southern Church added to its *Discipline* a section on temperance. All preachers and members were referred to the General Rule on drunkenness and were then told:

In cases of drunkenness let the Discipline be administered as in case of immorality; drunkenness being a crime expressly forbidden in the word of God.¹⁶

This rule did not change at all until the merger in 1939.¹⁷

Regarding drinking itself, however, the Southern Church was much less stringent than the Northern Church. It wrote in 1882:

¹⁵ *Discipline, South*, 1894, pp. 305-306.

¹⁶ *Discipline, South*, 1882, p. 123.

¹⁷ *Discipline, South*, 1938, p. 339.

In cases of drinking, except in cases of necessity, let the Discipline be administered as for imprudent or improper conduct.¹⁸

This, too, was to endure throughout the remainder of the Southern Church's history.¹⁹

As for the position regarding the manufacturing or sale of intoxicating liquors, this section repeatedly changed, both as to the seriousness of the offense and as to what it included. In 1882, the offense was simply that of imprudent or improper conduct,²⁰ but by 1890, it was considered an immorality.²¹ It also grew in what was considered an offense just as did the similar section in the Northern Church. First, one was considered guilty if he manufactured or sold intoxicating beverages.²² But by 1938, preachers and members were considered guilty if they manufactured or sold intoxicating liquors to be used as a beverage, signed petitions for their sale, became a bondsman for any who were selling, rented property to be used for sale, etc.²³ Throughout all of these sections preachers and laymen were treated alike.

Another change from the Northern Church's procedure was the

¹⁸ *Discipline, South*, 1882, p. 123.

¹⁹ *Discipline, South*, 1938, p. 339.

²⁰ *Discipline, South*, 1882, pp. 123-124.

²¹ *Discipline, South*, 1890, p. 129.

²² *Discipline, South*, 1882, pp. 123-124.

²³ *Discipline, South*, 1938, pp. 339-340.

use of other organizations than a Board or Commission of Temperance to carry out the cause of Temperance in the South. Frederick E. Maser in "The Story of Unification, 1874-1939," in *The History of American Methodism*, seemed only partially correct when he wrote concerning the 1939 merger and the Board of Temperance that:

. . . This board was from the organization of the Northern Church, since no such board existed in the other two churches. Both the Southern Church and the Methodist Protestant Church were strongly opposed to the liquor traffic, but neither had created a board of temperance.²⁴

True, there was no board at the time of merger. The Southern Church decided in 1934 to dissolve its board and let other agencies and boards take its place. Prior to 1934, there was a commission and then a board.²⁵ Allen even discusses reasons for its dissolution.²⁶

Summary

If we survey the total picture of the Southern Church we see the same basic pattern as the Northern Church, but with the exceptions just listed. The first impression one has when comparing the two traditions is that the Southern Church did very little with the subject of beverage alcohol in the *Disciplines*. Allen has pointed out

²⁴ Frederick E. Maser, "The Story of Unification, 1874-1939," in Bucke, *op. cit.*, III, 467.

²⁵ *Discipline, South*, 1918, pp. 174-176; *Discipline, South*, 1922, pp. 249-251; *Discipline, South*, 1926, pp. 244-247; *Discipline, South*, 1930, pp. 255-258.

²⁶ Allen, *op. cit.*, pp. 146-153.

that the Southern Church simply went about the task in a different way than did the Northern branch. Regardless of how little was written by the Southern Church, however, a sufficient amount of material was written to prove that that tradition too, was an ever-changing one. The positions that it held by the 1939 merger were quite different than the positions that had been held earlier--and these positions did not seem to have much influence upon the direction of The Methodist Church beverage alcohol policy.

THE METHODIST PROTESTANT CHURCH
AND BEVERAGE ALCOHOL

Although the impetus for forming the Methodist Protestant Church had roots in Wesley's attitude toward strict obedience to him and later to his successors, the General Convention of The Methodist Protestant Church did not meet to form its first *Discipline* until in 1830.²⁷ Its first law book, *The Constitution and Discipline of The Methodist Protestant Church*, was published in 1831. From 1830 until the 1939 merger this branch also concerned itself with beverage alcohol. In many ways it traced out its concern as did the other two branches, and yet, it was quite different from the two.

A Gigantic Rewriting

Whereas, the Southern Church took the Northern *Discipline* and

²⁷ Douglas R. Chandler, "The Formation of the Methodist Protestant Church," in Bucke, *op. cit.*, I, 660ff.

simply cut here and there, to a great extent the Protestant Church rewrote the rule book.²⁸ In the Southern book one would see many word-for-word parallels. When one looks at the Protestant *Discipline*, however, one sees that Methodist Protestantism radically altered both the name and format. They deleted the rules of the Band Societies; also the phrase about ministers "choosing and using wine." Indeed, not one phrase about beverage alcohol remained unchanged.

The 1931 edition of the Protestant *Discipline* retained the General Rule regarding drunkenness, but reinstated the old Wesley wording.²⁹ The Ritual of Holy Communion still included the words "bread and wine," but the prayer of consecration in which they appeared was rewritten.³⁰ There was a phrase which said that ministers were to:

Abstain from the use of tobacco in all its forms; and use no stimulating liquors, except medicinally.³¹

This resembled rules in the Northern and Southern branches and yet it was decidedly different, because of the word "stimulating." This could be the earliest record in a Methodist rule book for the advocacy of abstinence, except medicinally, from *all* intoxicants.³²

²⁸For the sake of brevity and clarity, in the remainder of this section we shall refer to the Methodist Protestant Church as the Protestant Church. The other two branches we shall simply call the Northern Church and the Southern Church.

²⁹*Discipline, Protestant*, 1831, p. 50.

³⁰*Discipline, Protestant*, 1831, p. 78.

³¹*Discipline, Protestant*, 1831, pp. 49-50.

³²On pages 58-59 of the 1834 *Discipline, Protestant*, the

With this gigantic rewriting continuing throughout the history of the Protestant Church one notices some amazing omissions. No passages dealt with structure; no passages dealt with temperance boards, committees, or special days. There was no section on leadership, no District Superintendent to deal with temperance matters, no duties assigned ministers to gear up committees, and no men to be stationed in temperance work.

The whole matter of prohibition never made it into the *Discipline*, nor can we tell from the *Discipline* when the use of wine was discontinued for that was not documented. There were no lengthy trial procedures and there was no social creed.

Significant Changes

In 1831, there was more attention given to medicine than the other two Methodist traditions record. We will discuss it simply because it was different and because of its length. It was part of a whole section on advice to ministers and members that continued through the 1860's.

3. The medicinal use of ardent spirits. Reasons analogous to those just offered on the last point, might here be applied and urged why, as the followers of Christ, we should be infinitely vigilant against an evil, which is ever so ready to creep upon us under the guise of necessity; and why, as the friends not only of religion but humanity, we should employ our united efforts to discourage and annihilate a fatal custom, which has ruined, and is still ruining, here and hereafter, thousands of immortal beings. It has been well said, that there would be no

section was changed to "spirituous liquors."

intemperate men, if there were not at first temperate men. This truth we would do well to remember at all times, and to give it as much practical influence as possible upon the community. In the use of the article now under consideration, long experience has shown that there is scarce any such thing as a safe and innocent medium. As a *medicine*, it may be used, under the advice of a skilful physician, but even then, like other medicines, sparingly and unfrequently [sic], to be of any salutary and permanent service. We pray then, that our people may individually show an instructive and forcible example on this subject, and be forward and active to promote, at least by counsel and practice, the exertions now making in many parts of American Christendom, to lessen and ultimately extirpate a vice, which has blighted so many brilliant minds, caused so much public and domestic calamity and distress, and sent to the world of perdition and despair such numbers of invaluable souls.³³

The Protestant Church made other startling changes in regard to Wesley's General Rules. The 1858 *Discipline* stated that the General Rules did not have to be followed explicitly and were not a test of membership, but a memorial to John and Charles Wesley.³⁴ In 1877, because the Methodist Protestant Church combined with some other denomination known also as The Methodist Church, the attitude toward the Rules changed again. Apparently the latter denomination involved in the merger was smaller than the former because the former's name remained the same. But the General Rules were completely rewritten and renamed. They became known as Christian Duties and were held to be teachings that the Bible required.³⁵ In this statement, the old Wesleyan General Rule regarding drunkenness was enlarged to forbid:

³³ *Discipline, Protestant*, 1831, pp. 139-141.

³⁴ *Discipline, Protestant*, 1858, p. 75.

³⁵ *Discipline, Protestant*, 1878, pp. 146ff.

Drunkenness, or the manufacturing, buying, selling, or using intoxicating liquors, unless for mechanical, chemical or medicinal purposes, or in any way intentionally aiding others so to do.³⁶

This is quite interesting in two ways. First, it would appear that instead of developing a separate trial law or procedure, the attempt of the Protestant Church was simply to enlarge the old General Rule on drunkenness. Secondly, it is interesting in that it allowed certain exceptions such as mechanical or chemical uses, which the other traditions never allowed. Furthermore, instead of saying, ". . . unless in cases of extreme necessity," it spelled out medicinal purposes. These Christian Duties remained in this form until the merger in 1939, thus suggesting that in the Protestant Church one could always use intoxicating liquors--though not as a beverage.

Because no change was ever documented in the *Disciplines*, it is difficult to say whether or not the position of the Protestant Church was different than the Northern Church in regard to its change to grape juice from sacramental wine. There was a pamphlet that had been pasted into one 1900 edition of the *Discipline* pleading for the use of grape juice. This could have been used in a variety of ways. It was in no way a part of the *Discipline*, but a pamphlet that someone had found or been given. We do not know when it was published. If it were written at that time and passed out sometime after the 1900 General Conference, it would suggest that wine was still in use in the Protestant Church. A far more certain source of information would be

³⁶ *Discipline, Protestant*, 1878, p. 146.

through the Minutes of the Protestant Church, or copies of the resolutions they passed.³⁷

There were differences, then, between the ways that the Methodist Protestant Church and the Northern Church handled the temperance issue and the subject of beverage alcohol. Methodist Protestantism never formed a General Board of Temperance. Much of the legislation that the Northern Church, and even the Southern Church passed, the Methodist Protestants did not pass. One can say, however, that even the Methodist Protestant Church was ever-changing. Its position differed from the other two branches and from Wesley. We cannot be sure, however, that this church had much influence on the beverage alcohol policies of the new Methodist Church that was formed.

³⁷ Since their resolutions were not printed in their *Disciplines*, they are not readily available.

CHAPTER IX

SUMMARY OF DOCUMENTATION

What have we found? American Methodism's beverage alcohol tradition has been dynamic and ever-changing. The position it held in 1972 is not the position that was documented even four years before, much less ten years before. That position, moreover, is different than the position ten years prior to that. As we have said, we have changed quite a bit from early Methodism in America and from John Wesley himself.

We have learned that originally the church intended to follow Wesley, but over the years it did alter his position in a number of respects. In regard to beverage alcohol we have found that the country's preoccupation with prohibition influenced a great many of the changes that occurred. Wesley used the term "abstinence" in regard to food, drink, and other things, but never as Methodists eventually used it--total abstinence from beverage alcohol. To Wesley, it simply was a word usually used with "fasting." Likewise, the word "temperance," he used in regard to all things; but eventually its meaning came to be synonymous with total abstinence from beverage alcohol, too. The most recent *Disciplines* rarely even use the word "temperance," apparently because of its association with beverage alcohol. It is regrettable that Wesley's important theme of "leading a temperate life" is no longer a part of American Methodism.

We have learned that Methodism in America continually changed its attitude toward the "drunkard," although Wesley viewed him with compassion and bade members to continue to work for his salvation. Wesley opposed drunkenness itself as a thoroughly inappropriate use of the beverage alcohol and American Methodism has continued to keep to that position.

We have learned that as Wesley had opposed all distilleries, American Methodism has continually taken some stand or another against distillation. Early Methodists condemned their members who did the distilling and even passed a law that they could not do any such thing. During the prohibition era Methodists opposed all liquor, not only distilled liquor, and opposed and condemned all who had anything to do with it, including selling and giving it away.

Wesley felt that wine was "one of the noblest cordials in nature" and used it himself in moderation throughout his lifetime. He also felt this way about the other weaker beverages, beer and ale. But he felt that spirituous, or distilled liquors, had use only as medicines and he recommended specific prescriptions using them. For a time, as we said above, all liquor of any kind was condemned by Methodism, but the most recent position is that laymen can make the ethical or moral choice to drink or to abstain--and this is different than what is recommended for the minister. Here again, American Methodism has altered a significant part of the Wesleyan tradition. Wesley had the same beverage alcohol standards for laymen and for ministers. The last policy in the *Discipline* resulting from the prohibition era is the rule

that only the pure unfermented juice of the grape is to be used for communion. This change from the Wesleyan tradition has yet to be successfully challenged. Yet throughout its history American Methodism has continued to use the words "bread and wine" in the Prayer of Consecration. This never changed, apparently because they could always be interpreted symbolically.

We have also learned that in spite of Methodism's *never* having trial procedures for ministers who were involved with beverage alcohol, as of 1972, only ministers might be required, by disciplinal law, to justify their drinking. The specific trial procedures for laymen who were involved with beverage alcohol, and there were many, simply disappeared from the 1972 *Discipline*. Wesley's trials were primarily for "chronic drunkards" and he used only his General Rule for this.

The changes in structures of Methodism during the prohibition era were astounding--there were new rules, new duties, and new committees. The Methodist Episcopal Church even called itself a temperance society. John Wesley had never viewed his societies as becoming organized to deal with one specific issue to that extent. The failure of American Methodism's position on beverage alcohol was never more evident than when the prohibition amendment was repealed. All the rules, duties, and committees had simply not worked. Thus, the last twenty years of Methodism's history have seen so many of these structures disappear, that we can only find remnants left here and there needing reconsideration.

The new rules and new duties made our professional ministers

almost into full-time prohibitionists, and American Bishops gained a new power: that of appointing ministers to full-time positions of a specialized ministry. This power of the Bishops was used to establish a "temperance agent" during the prohibition era.

John Wesley also had no social creed, but American Methodism felt the need to develop one in order to deal with the social issues of the day in an effective manner. Over the years the focus of attention onto the subject "alcohol" itself, has shifted to be a focus on "people" instead. The latest Social Creed is a positive statement that can be used in worship. There are no longer any specific references in it to the evil of alcohol. The lengthy Social Principles statement, of which the Social Creed is a part, does remark, almost in passing, that abstaining from alcohol is a "faithful witness to God's liberating and redeeming love for persons." Only the reference to marijuana in the same paragraph seems to be inappropriate--because its abuse is so relatively new compared to alcohol abuse and less is known about it.

We have learned that the three churches merging in 1939 did not agree with one another in a number of respects. The merger caused some old irrelevant material to be dropped from the *Discipline*, as did the merger with the Evangelical United Brethren in 1968. These various differences only seem to reemphasize the point that The United Methodist Church is no longer a small "sect" with great control over individual members, but is now a great "church" that has to deal with even greater issues that affect so many. Any one local church in

American Methodism may in fact be quite different from any other church in actual practice today. But to keep all these individual churches within American Methodism means to accept these differences and work toward God's greater goals.

So American Methodism has changed--especially in regard to beverage alcohol--and it is hoped that it will keep right on changing. For the church must always be alive to the beckoning of the Holy Spirit in its age. A church that is the same today as it was a hundred years ago still worships the God who spoke a hundred years ago, rather than the God of today. A church that cuts itself off completely from its tradition worships a God of relativism, however, swinging with the fads of the day. The United Methodist Church must somehow stay in between these two extremes and get ready for the future.

PART IV

WHERE DO METHODISTS GO FROM HERE?

CHAPTER X

SOCIAL FACTORS

Our ultimate goal is to recommend a position regarding the use of beverage alcohol for today's United Methodist Church. Before we can recommend a new position we must deal with a brief investigation of some relevant social factors, certain theological positions, and some insights from pastoral care. Having explored these concerns, and after a brief review of Methodism's past traditions, we will be ready to recommend a United Methodist beverage alcohol policy for today.

America and the World's Needs

As it seeks to establish policy during this period of history, the church needs to examine the total world situation. Just to look at social factors in the United States is to be both selfish and foolish. When one dares look at the total world, what he most notices are contrasts--contrasts between the world citizen's scarcity of goods and the United States citizen's plenty. Two-thirds of the world's population have malnutrition from lack of proper foods as their one major health problem.¹ Bishop Eric Mitchell, of Hyderabad, India, announced at a Southern California-Arizona Conference on June 16, 1970, that in the United States we discard enough food off of our plates in one meal

¹Harvey Seifert, *Ethical Resources for Political and Economic Decisions* (Philadelphia: Westminster Press, 1972), p. 30.

to feed all of the starving of India for a day.² Even if this be an exaggeration, its truth is uncomfortably close. Whereas in the United States we have only 6% of the world's population, we consume approximately 40% of the world's production of natural resources.³ The great poverty of much of the world is a fact. Many have not even the bare necessities of life, yet we look for Christmas presents for "the man who has everything." Such contrasts would seem to require our cutting back on all luxuries and unnecessary forms of enjoyment.

Yet for the individual Christian simply to cut back is not the answer. Heilbroner in, *From Capitalism to Socialism*, has pointed out that our giving money or our denying ourselves as individuals is insufficiently effective in helping citizens in the underdeveloped parts of the world.⁴ The way we can assist the citizens of the third world is not by giving them a few pennies out of our pockets, but by supporting governmental policies that will allow their whole system to change. Their entire society including their power structure will have to be turned around before these people develop the self-determination which will help bring them out of their misery.

A Christian who deprives himself of a drink, so that he can send a few pennies to feed the starving of Africa may gain thereby an

²Sermon delivered to the Southern California-Arizona Annual Conference of The United Methodist Church, June 16, 1970, Redlands, California.

³Seifert, *op. cit.*, p. 30.

⁴Robert L. Heilbroner, *Between Capitalism and Socialism* (New York: Random House, 1970), pp. 60-62.

easy conscience and a good night's sleep; just his few pennies will not bring about the changes he thinks they will. This is merely to say that while a church policy on alcohol--if it is to be relevant--must deal with the plight of today's world, it must not do so in a simplistic manner.

Alcohol in America

Americans apparently accept alcohol in prescribed medicines. One does not often hear complaints about taking alcohol-based medicines such as "elixirs." In addition most Americans seem to accept alcohol-based non-prescription drugs such as Nyquil. Donald C. Labrecque, director of clinical research at Vick Laboratories in 1970 and 1971, recently testified before a Senate Committee that this popular ". . . night-time cold remedy with annual sales of more than \$20 million . . . contains 25 per cent alcohol. . . ."⁵ Considering such sales, apparently Americans accept the medicinal use of alcohol.

Trends in use. The majority of Americans also accept the use of alcohol in "beverages." In the last decade American consumption of absolute alcohol in "beverages" has apparently increased nearly 20%.⁶ The increase in the total number of drinkers accounts for most of this

⁵*Progress Bulletin* [Pomona], December 7, 1972, A-1.

⁶U.S., Department of Health, Education, and Welfare, *First Special Report to the U.S. Congress on Alcohol and Health*, December 1971 (Washington: Government Printing Office, 1971), p. 18.

increase, although the average amount consumed is also up.⁷ A Health, Education, and Welfare Report to Congress, speaking of the increase in the number of drinkers, points out that this includes both adults and youth. Prior to World War II only about 40% of the women over twenty-one drank and only about 60% of the men. At present 60% of the women over twenty-one drink and nearly 80% of the men.⁸ Formerly there were no statistics on those under twenty-one. Recent studies show that at least 57% of boys ages fifteen to twenty drink and 43% of the girls. Thus, over two-thirds of the United States population fifteen years and older drink. That amounts to over 95 million drinkers.⁹

Consequences of abuse. The subject of alcohol leads almost inevitably to the subject of alcohol abuse. A task force gave these special findings from a study for the United States Department of Health, Education, and Welfare.

Alcohol is the most abused drug in the United States. The extent of problems related to alcohol abuse and alcoholism is increasing and has reached major proportions.

An estimated 7 percent of the adult population in the United States manifest the behaviors of alcohol abuse and alcoholism. Among the more than 95 million drinkers in the Nation, about 9 million men and women are alcohol abusers and alcoholic individuals.¹⁰

There are four major consequences of this abuse.

One is loss of money. The H.E.W. report to the Congress stated that:

⁷ *Ibid.*, p. 16.

⁹ *Ibid.*, p. 9.

⁸ *Ibid.*, pp. 17-18.

¹⁰ *Ibid.*, p. viii.

Alcohol abuse and alcoholism drain the economy of an estimated \$15 billion a year. Of this total, \$10 billion is attributable to lost work time in business, industry, civilian government, and the military . . . \$2 billion is spent for health and welfare services provided to alcoholic persons and their families . . . and property damage, medical expenses, and other overhead costs account for another \$3 billion or more.¹¹

Alcohol abuse is also implicated as a primary cause or a related cause of a multitude of health problems. These include:

Brain disorders such as Wernicke's syndrome, Korsakoff's psychosis, niacin-deficiency encephalopathy, and Marchiafava's disease.

Disorders of the digestive system. . . .

Generalized myopathy and cardiomyopathy, numerous nutritional diseases in addition to some of the encephalopathies, including polyneuropathy, beriberi heart, pellagra, scurvy, and anemia.

Atrophy of some endocrine glands, disturbances of metabolism that may aggravate or precipitate such conditions as gout and hypoglycemia, and disturbance of metabolism of other drugs.

Increased risk of accident, injury, and death from intake of other drugs that interact additively or potentiatively with alcohol.¹²

A third major consequence of alcohol abuse is crime. Public drunkenness, apart from driving while intoxicated, accounts for approximately one-third of all arrests made each year. If driving while under the influence, vagrancy, and disorderly conduct were included it would account for 40 - 49% of all arrests.¹³ This problem of the relationship between crime and alcohol, particularly as it is related to vagrancy, has unfortunately given a false impression. The skid-row alcoholic, so often picked up for drunkenness, is often seen by the public as "the" typical alcoholic. The exact opposite is the case. The skid-row alcoholic, though he may account for a number of

¹¹ *Ibid.*

¹² *Ibid.*, p. 54.

¹³ *Ibid.*, p. viii.

the vagrancy arrests, accounts for only 3 - 5% of the alcoholics in America.¹⁴ Many of the arrests include other than the skid-row alcoholic.

Another troubling consequence of alcohol abuse in our mechanized society is the number of related accidents--industrial accidents as well as highway accidents. As mentioned before, the latter alone, in one year claimed twenty-eight thousand lives.¹⁵ Among youth aged sixteen to twenty-four who die in traffic accidents, six of every ten die because of alcohol abuse.¹⁶ Nor is prevention easy. In California during the seven hour period over the 1972 Christmas weekend, highway patrol officers arrested twenty-five hundred drunken drivers.¹⁷ That still did not stop the carnage.

Most of the highway deaths appear to be caused by drunken drivers, yet even a mild amount of alcohol in the driver could be considered alcohol abuse. Few states have implied consent laws affecting any but the "noticeably drunk." In most states a "Driving While Intoxicated" ticket is not even allowed unless the driver has as much as 0.1 or 0.15 alcohol level in his bloodstream. To produce an 0.1 alcohol level, a man of 150 pounds would have to drink four cans of beer or four cocktails within the hour before testing. That amount, according to the H.E.W. report, would cause any 150 pound man to be

¹⁴ *Ibid.*

¹⁵ *Ibid.*, p. 3.

¹⁶ *Ibid.*, p. viii.

¹⁷ *Progress Bulletin* [Pomona], December 28, 1972, A-3.

"perceptibly clumsy."¹⁸ One U.C.L.A. research psychologist studied the effect of a little less than one cocktail or one can of beer on an expert driver. The racer's time slowed from 1:58 to 2:10 by that small amount of alcohol. On another test by the same researcher, a driver was allowed to reach an .08 alcohol blood level, far below most states implied consent law and roughly the equivalent of having had either three cans of beer or three cocktails. His sober time of 1:39 slowed to 2:18.¹⁹ This suggests how even a small amount of the beverage can be abusive when one is on the highways.

Cures. Yet we also live in a time when knowledge is available for treatment. In the past some have thought of the alcoholic as hopelessly doomed. Today this is not true. Although there is still a tremendous amount of research needed on methods of treatment, yet:

. . . enough is known at present about the treatment and rehabilitation of alcoholic persons to make a difference in their lives and that of their families. . . . A wide variety of treatment methods are available to help the alcoholic individual to overcome his alcoholism and the other problems associated with it.²⁰

Alcoholism is a complicated disorder, but it can be treated successfully.²¹

Our need today is to supply resources to treat the problem adequately and to help create a climate where the alcoholic will be more open to

¹⁸U.S.D.H.E.W., *op. cit.*, p. 37.

¹⁹*Progress Bulletin* [Pomona], December 21, 1972, A-2.

²⁰U.S.D.H.E.W., *op. cit.*, pp. 67-68.

²¹*Ibid.*, p. 82.

that treatment. Lack of knowledge in treatment is not the problem.

The unconcerned industry. The alcohol industry assumes relatively little responsibility for alcohol problems. It contributes to research on alcohol problems approximately \$100,000 annually²² and spends annually nine thousand times that much on advertising.²³ One can rightfully question an industry's spending so little on alcohol research when it spends so much on alcohol advertisements--particularly since its product is one of the contributing factors in the \$15 billion loss to the American economy. In a day when other industries are being forced to look at the safety of their products and the social and environmental costs of their industry, one can raise serious questions about an industry that seems so relatively unconcerned. Of course the alcohol industry can plead that the problem is not their product, but its misuse. Such an argument does not stand up, however, in a day when automobile manufacturers are expected to produce cars which will be safe even though driven recklessly.

Social Factors in Christianity and in Methodism

Methodism, if it is to help the individual Christian deal relevantly with the beverage alcohol issue, must have a policy which

²²Report by the Scientific Advisory Council on the Alcoholism Research Grant Program, Licensed Beverages Industries, Inc., cited by Maurice R. Davenport, "The Alcohol Industry," *Engage*, IV (August 1972), 39.

²³Developed from Standard & Poor's Survey of the Alcohol Industry, October 1971, cited by Davenport, *Ibid.*

has considered the foregoing. But its policy must also consider certain factors which are social in nature and are directly related to the church as an institution. These are considerations regarding both the Christian church, as a whole, and Methodism, in particular.

The Christian Church. Ecumenism exists with or without the Council on Church Union. Its existence may be seen in one United Methodist seminary's boasting a student body of thirty different denominations. Because of this ecumenical thrust and in spite of being a United Methodist seminary, beer is an acceptable part of its annual lawn party and wine is the ingredient used in the cup at its weekly celebration of Holy Communion. This is as it should be. Sensing the true nature of the oneness of Christ's body requires one to take seriously the views of other denominations. Anything that tends to divide us as Christians has to be examined very carefully.

But this is not to suggest that Methodism should simply reflect the behavior of society even if that society is made up of other Christians. Accepting the ecumenical nature of the church would seem on the one hand to require listening to what other Christians have to say and attempting to get rid of everything in good conscience that divides us, while on the other hand saying what we feel we have to say and doing what we feel we have to do. Both of the above are done in response to the Christ, who has claimed all of us.

Methodism as a Church. Ernst Troeltsch in, *The Social Teachings of the Christian Churches*, suggested that denominations may be

categorized either as sects or as churches depending on whether they emphasize exclusiveness or inclusiveness of membership.²⁴ Increasingly Methodism has chosen to embody many of the "church" values instead of the "sect" values. While basically middle-class, it has attempted to include members from every strata of society, from every profession, and from every section of the country. It has increasingly become a "national church" and has revelled in this. This choice to embody the "church" values by necessity limits any tendency toward sectarian radicalism.

It remains to be seen how much The United Methodist Church wants to move in this direction. There are still those like Franklin Litell, who call for more stringent membership rules.²⁵ Regardless of how one feels about such rules, one must admit that unless the church is willing to draw certain membership lines, in a "sect" way, the institutional church loses its effectiveness to confront the culture. If the church simply reflects society, the lump of society loses its leaven.

Methodist drinking has increased. From 1946 to 1963 there was a substantial increase in the number of Methodists who drink.²⁶ A

²⁴Ernst Troeltsch, *The Social Teachings of the Christian Churches*, (New York: Macmillan, 1931), I, 331-343.

²⁵Franklin H. Littell, *Wild Tongues, A Handbook of Social Pathology* (New York: Macmillan, 1969), p. 11.

²⁶Howard J. Clinebell, Jr., "Pastoral Care and Abstinence," *Christian Advocate*, XII:4 (February 22, 1968), 7.

survey in 1963 taken by Mulford revealed that 61% of Methodists age twenty-one and older do drink.²⁷ Since then, there have been no complete surveys of Methodist drinking patterns but it would appear that drinking among Methodists will continue to increase, as will be explained below. At this time we should simply recognize what the increase from 1946-1963 suggests.

It suggests, first, that even while the representative Methodists did not strongly object to the church's stressing total abstinence as its official policy, they themselves did not practice it. It would appear either that Methodists wanted the church to proclaim the ideal even if it was not lived, or that Methodists simply learned to ignore the official teachings of the church in this area. If it were the latter, it would seem that the laity saw the same kind of inadequacy in the position of total abstinence that many Roman Catholics still see in the official position on birth control.

Perhaps more significant than either of the cases is a recognition that the old policy of total abstinence as an ideal simply did not work. Its goal was to solve the alcohol problem by decreasing the number of drinkers. This did not happen. Any who would have The United Methodist Church policy still be a strict view of total abstinence must reckon with the failure of that policy.

Methodist drinking will increase. Not only did 61% of Methodists over twenty-one drink in 1963, it is likely that since then the

²⁷ Harold A. Mulford, "Drinking and Deviant Drinking, U.S.A., 1963," *Quarterly Journal of Studies on Alcohol*, XXV (December 1964), 640.

number of Methodists who drink has increased--and will continue to do so. There are two reasons for this increase. The first is pointed out by Gusfield in *Symbolic Crusade*. Gusfield points out that whereas the traditional middle-class used to support abstinence as a symbol of identity, today's respectable upper-middle class would more likely support something like a wine-tasting party.²⁸ The values of today's middle class simply are not the traditional middle-class values--and that change in values includes alcohol. Methodism, it would seem, is particularly involved here, because of its membership drawn from this particular class.

Furthermore, recent studies in the United States and in Canada indicate that as ". . . educational, economic, and vocational levels rise and as size of community of residence increases," the number of total abstainers decreases.²⁹ At least part of these levels would seem to be relevant to Methodists today, if not all of them. Methodists have increasingly moved up these scales, so that although John Wesley could refer to the Methodists of his day as poor,³⁰ it is difficult to do so today. Walter Benjamin, in *The History of American Methodism*, described this change in the late nineteenth century when he wrote:

²⁸ Joseph R. Gusfield, *Symbolic Crusade* (Urbana: University of Illinois Press, 1963), pp. 5-9.

²⁹ Clinebell, *op. cit.*, p. 7.

³⁰ John Wesley, *The Works of John Wesley* (London: Wesleyan Conference Office, 1872; complete and unabridged ed., Grand Rapids: Zondervan, n.d.), VII, 286-287.

. . . An ever decreasing number of Methodists wore overalls, carried a lunch pail, smelled of sweat, and came home with dirty and calloused hands. Instead, they had migrated into the occupations and professions of the middle class and were practicing law and medicine, operating small business establishments, teaching, clerking, and accounting.³¹

To say that The United Methodist Church in developing policy should recognize this increase in drinking is not to say that it should or should not approve of this increase. If true to its Lord, the church never seeks to reflect what the culture is doing. It is to mirror, instead, a light that will never flicker or fail--but it does have to take seriously what the culture says.

To recognize for instance that the middle-class culture today readily accepts drinking as an identity symbol, is reason enough for the church to raise some questions, such as: "Why do so many United Methodists drink? Because it is all right to drink or because the *culture* says, 'It is all right to drink?'" If The United Methodist Church ever considers abandoning its total abstinence position it has to raise the same question: "Why, now, is The United Methodist Church abandoning this position? Because its Lord has called forth this change or because society says, 'It is all right,' and the church has simply chosen to reflect society?"

Of course to raise these kinds of questions in regard to today, also necessitates asking why we began to espouse the total abstinence position in the middle part of the nineteenth century.

³¹ Walter W. Benjamin, "The Methodist Episcopal Church in the Postwar Era," in Emory S. Bucke (ed.), *The History of American Methodism* (New York: Abingdon Press, 1964), II, 320.

Was this the voice of God or was this simply what the culture was doing? The change Methodism made in the nineteenth century to a total abstinence position may have been prompted by the voice of God. A study of history will also reveal that to a certain extent the church was reflecting part of its culture.

Confusion about position. Another interesting social factor is the lack of clarity in today's United Methodist position. This lack of clarity can lead to great misunderstanding. In the present 1972 position on beverage alcohol, the word "total" never appears in relation to abstinence. It is recommended that United Methodists abstain, but not that they practice "total abstinence." Is the lack of the word "total" a purposive omission?

This is an important question, considering information from Tom Price, the Director of the Department of Drug and Alcohol Concerns. In a lecture at Berkeley, California, in 1970, he described five different official or semi-official abstinence positions.³² The United Methodist position he termed "voluntary abstinence," by which he distinguished it from "legalistic abstinence," "non-legalistic abstinence," "voluntary-permissive abstinence," and "exceptional abstinence." The paper is an excellent one and should be published. Unfortunately, although Price deals with various kinds of abstinence, he does not

³²Thomas E. Price, "What Do The Churches Say About Alcohol?" lecture (Berkeley School of Alcohol and Drug Studies, 1970), 9-22. (Mimeographed.) The sixth position he described was an unofficial one of "no-abstinence" held by young liberal clergy today.

draw a line between abstinence and "total abstinence." Thus one wonders what the omission of the word "total" in The United Methodist position means, if anything? It was certainly a part of the abstinence position in the past.

Regardless of what the position is, its lack of clarity cannot but lead to confusion among Methodists. Indeed, if the position of The United Methodist Church has changed from "total abstinence" to "abstinence" one can wonder not only what this means, but how this is understood by rank and file United Methodists. Interpreted literally, the change might mean that on *some occasions* it is recommended that United Methodists abstain, but that on other occasions abstinence might not be recommended--even by The United Methodist Church. Regardless of the intent, the guess here is that "abstinence" will be interpreted to mean "total abstinence" since it has been interpreted that way for so long. Whatever the position is, it should be spelled out more clearly.

Methodists without guidance. Another fact which must be taken into consideration is that by recommending only abstinence, as opposed to abstinence *or* moderation, the church is in essence speaking its same message to the 61% or more that drink and have already learned to ignore the church's preaching on this matter. One possible problem with this is that it leaves the majority of United Methodists who are in fact choosing to drink without any guidance as to how to drink in ways that are conducive to the prevention of alcohol problems. This is particularly important since some 70% of all Methodist male college students drink, as we have mentioned before. By holding to what Howard

Clinebell calls the "one-track approach," The United Methodist Church leaves these 70% without positive guidance in how to drink.³³

Basically, we are saying that the church needs to be realistic in its social ethic. The majority of Methodists do in fact drink--as do their young people. To recognize this is first, to be honest, and secondly is to pave the way to begin to deal constructively with the situation as it is in fact.

Present position increases problems? Clinebell makes a rather good case that a one-track abstinence policy may even *increase* problem drinking. He writes:

. . . J. H. Skolnick selected a random sample of male college students who use alcohol, including Jewish, Episcopal, and Methodist students, and those with abstinence backgrounds but no religious affiliations (NAAB). He measured social complications resulting from drinking, such as damaged friendships, accidents, and failing obligations.³⁴

According to Clinebell, Skolnick found that the problems of Methodists were more than eleven times those of the Jews and approximately 20% greater than those of the Episcopalians. Clinebell quotes Skolnick as writing:

'Total abstinence teaching seems to be a double-edged weapon. On the one side, it expounds and implants a repugnance to drinking as well as to intemperance; on the other, by identifying the act of drinking with intemperance, it suggests that the way to drink is, likewise, intemperately. It thus, in some people, inadvertently encourages the behavior it most deplores.'³⁵

³³Clinebell, *op. cit.*, pp. 7-8. ³⁴*Ibid.*, p. 8.

³⁵J. H. Skolnick, "Religious Affiliation and Drinking Behavior," *Quarterly Journal of Studies on Alcohol* (September 1958), 468; cited in Clinebell, *Ibid.*

This might suggest that a Methodist policy should even encourage parents to teach their children how to drink. The H.E.W. report to Congress pointed out that in those groups or cultures where drinking is taken for granted, where no emotional rewards were reaped for showing prowess by how much one consumed, and where intoxication itself was abhorred, there was a low rate of alcoholism.³⁶ As different as this may be for the United Methodist way of thinking, United Methodists need to consider this in establishing its position. It could be that the very negative attention the subject has received has been one of the major causes of problem drinkers among Methodists and among others from abstinent traditions.

Summary

We have looked at but a few of the social factors that should be considered before we attempt to formulate a policy regarding beverage alcohol. This list of factors is incomplete; they fail to make apparent the depth of concern that has guided Methodism in the past. We can be thankful for Methodism's willingness to attack the gigantic social problems related to beverage alcohol and to have attempted constructive action--even though the results may not have been what Methodism had hoped for.

The attempt of this chapter has not been to focus on the concern that has *always* prompted Methodist action. (This in itself could

³⁶U.S.D.H.E.W., *op. cit.*, 23-24.

be another paper.) Rather it has been the attempt to point out some of the factors Methodism *must* consider if it continues to show its depth of concern.

CHAPTER XI

THEOLOGICAL AND ETHICAL CONSIDERATIONS

It would be impossible to explore all of the theological and ethical considerations which would go into making a decision on United Methodist alcohol policy. One could consider not only the nature of God and the nature of man; one could valuably explore the mission and ministry of the church and the goal of history, itself. Time permits us to outline only a few of these considerations. To start with we will look at five basic areas: 1) who saves man, 2) the locus of evil, 3) the nature of man, 4) the attempt to live by rules, and 5) a crucifixion theology versus a resurrection theology. We will view each of these as examples of how different theological emphases affect 1) one's own choice as to how he will use alcohol, 2) one's attitude toward the behavior of others (and their use of alcohol), and 3) the church's attempt to provide a healing and reconciling ministry.¹

WHO SAVES MAN?

Salvation is an act of God. To the extent that one has

¹William A. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective* (New Jersey: Prentice-Hall, 1964), suggest four interrelated pastoral care functions that they see occurring throughout history: healing, sustaining, guiding, and reconciling. I am attempting here to combine healing and reconciling into one and am using that one function, and guidance, as two functions which are effected by one's theology.

experienced this salvation one is freed from having to save himself. He has neither to prove his own worthfulness, nor to establish his own goodness. What he does and what he avoids doing are no longer ways of saving himself, but are expressions of his salvation.

Being saved by God, then, frees one from the necessity of having to save himself; it does not give one the license to act irresponsibly. To accept God's gift of salvation always carries with it the necessity of taking seriously the love with which one has been loved, and to accept this love means to take one's actions even more seriously than previously, but for a different reason: thankfulness to God. When one is aware that God accepts him as he is, his actions reflect not an anxious attempt to find approval, but a serious dedication flowing from a sense of being called worthy.

Does an awareness that God saves a person change completely every decision that a person will make? Hardly. One who is aware of God's salvation (and aware that he does not have to save himself) may behave precisely as one seeking to save himself. He may act the same way and do the same things. He may have a "drivenness" about him which some would misinterpret as a frantic search for life. But his drivenness would be different than the drivenness of one seeking to save himself. The actions of the latter person would spring from an anxious and agonizing attempt to be good enough to be accepted; the other's actions would come as he attempted in a disciplined way to respond to the love with which he had been loved.

Since experiencing God's salvation affects a person completely

(even if he may do the same things that another may do), it therefore affects the way one deals with alcohol. *Experiencing God's salvation causes one to dismiss alcohol use both as a vehicle for earning one's own worthfulness and as a criterion for judging another's worthfulness (or goodness).* One who has a boot-strap, "save-yourself-by-what-you-do philosophy," may make the same choices that a Christian would make regarding using or not using beverage alcohol. Both a Christian and a boot-strap theologian might choose either to drink or to abstain from drinking. The Christian, though, would know that he could not save himself by doing either. Drinking or not drinking would simply be a reflection of the love he had already experienced in Christ.

The boot-strap theologian who thinks that he must earn his worthfulness by his own acts (whether by being a good host, by making a good impression, by being a responsible person, by drinking as much as his buddies, or by abstaining from drinking) has really not tasted the joy of God's salvation. One who has to earn his salvation (his self-respect, worth as a person, or goodness) by drinking as much as his friends do, by being the college's greatest connoisseur of the finest wines, or by being a teetotaler (as a way of protecting his virtue), is not free, nor has he experienced the freedom of God's salvation. Experiencing God's salvation frees one from having to *earn* the respect of oneself, the respect of others, and the grace of God. Yet, at the same time, one who has experienced God's grace may very well decide that he must become a total abstainer. He may become the most able host or make a good impression on people. He may be a

connoisseur of the finest wines. However, he will not use any of these means as an avenue to self-acceptance, to the acceptance of God, or to the acceptance of others. He knows that God already accepts him, and that God is trying to make known that acceptance of him every day in countless ways.

Experiencing God's grace causes one to dismiss alcohol use as a criterion for judging *another's* worthfulness. Since persons are saved by God rather than by what they do, there is a preciousness about them regardless of what they do. The Christian may dislike another's deeds (his drinking to excess, his neglect of family, his drinking and driving, his condescension), but he does not judge that person by his deeds. The other's worth has already been determined by God's love for him. Recognizing this, one is freed from having to judge another by his behavior and can accept another even when he cannot accept his behavior. Recognizing where one's worthfulness and salvation comes from also causes one to recall, his own acceptance--in spite of his unworthiness--and, in humility, to be more tolerant of those who, like him, are imperfect.

THE LOCUS OF EVIL²

Evil in a Bottle

If one sees evil as contained in a product or in a bottle,

²Howard J. Clinebell, Jr., *Understanding and Counseling the Alcoholic through Religion and Psychology* (New York: Abingdon Press, 1956). See his treatment of the relation of sin to alcoholism on pages 158-162. Although I am relating alcohol to evil, the original

then he will attempt to rid himself of the evil by getting rid of the product. To a certain extent, the prohibitionist movement was influenced by this theology. The tendency was to oversimplify the causes of alcoholism--to see alcohol itself as responsible for the majority of the world's problems. Thinking in this way almost always leads one to a position of total abstinence. When one sees the product itself as totally bad, it becomes nearly impossible to help others learn safe ways of drinking. Also, with this understanding there can be no drinking without "sin."

It is likewise difficult, if one holds this position, to be very tolerant of the views of others. When one takes something sinful into himself, he himself becomes tainted, and for another to associate with the sinful is to subject himself to this contamination. Any congregation of persons holding that alcohol itself is evil (and that anyone who drinks has thereby made himself evil) will likely force the alcoholic to seek reconciliation and help elsewhere, lest his very sinfulness contaminate them. Furthermore, their self-righteous attitude (if they themselves have not "touched a drop") might lead the alcoholic to find warmer acceptance outside of the church.

This view of sin is, of course, indefensible. It conflicts with the Biblical understanding that, ". . . There is nothing that goes into a person from the outside which can make him unclean."³

idea for this was prompted by the treatment in his book.

³Mark 7:15.

It conflicts with Paul's more thorough understanding of sin. Furthermore, it is a distorted way of looking at the alcoholic--based on its over-simplification of the causes of alcoholism. This simplistic approach is inadequate to deal with man and with his many problems--one problem of which is his abuse of alcohol.

Evil as Abuse

One could also include alcohol among those things to which the following Biblical statement is applied, ". . . Everything is pure to those who are themselves pure. . . ."⁴ Even the Apostle Paul seemed to have this view when he argued against those who said that it was necessary to abstain from meats and other things God had created. ". . . Everything that God has created is good; nothing is to be rejected, but all is to be received with a prayer of thanks; for the word of God and the prayer make it acceptable to God."⁵ We understand Paul to be saying that the evil was in receiving God's gifts without thanksgiving, that is, in using them improperly, rather than the items themselves being evil.

It is doubtful that we would agree that everything that God has created is good. Are earthquakes completely good? Are all the natural processes? Even when they involve cancer? Though we might not carry this as far as Paul's literal statement does, perhaps we would say that there is, nevertheless, value in focusing more on the way God's

⁴ Titus 1:15.

⁵ Timothy 4:4-5.

gifts are received--and used--than on the things themselves. God's gifts are good. But they can be misused. Clean air is good; but air can become polluted. The automobile which man has made from what God has given him is good. Yet, too many automobiles are less than good because of the pollution that they can create.

Understanding evil as abuse allows one to make the decision between drinking or abstaining on the basis of possible abuse to himself or to others. This appears to be the basic position that the Roman Catholic Church has espoused through the years. John Wesley's position in regard to the milder beverages such as wine or ale often approached this position.⁶ To emphasize the way the beverage is handled as either evil or good moves one away from concern with the beverage *per se* and causes one to focus more on how the person uses the beverage, that is, on whether or not one is abusing the beverage. But abuse of the beverage is not so easily determined as one might think. Drinking only one cocktail or one can of beer on an empty stomach and then proceeding to drive one's car could be termed drinking abusively. Likewise, anyone who takes even one drink helps to support a whole industry that shows little concern for those hurt by its product. One therefore could say that by taking *one* drink a person is acting abusively. Abuse, then, is not easily determined. Each person who drinks has to weigh conscientiously the consequences of his

⁶It could possibly be argued that Wesley's position was different in that his position at times seemed to consider concern for the brother as well.

drinking or not drinking, and then decide what is or is not abusive.

A church which sees evil in terms of abuse would be likely to set up guidelines and suggestions for those choosing to drink. The very tendency to see evil as related to using alcohol abusively should include identifying what this abuse might entail. But trying to sort out what is and what is not abusive could lead to divisive line-drawing. On the other hand, it could also lead to establishing some very constructive guidelines for the drinker.

Focusing on alcohol *abuse* as evil could, like the "evil in a bottle" view, possibly lead one to think that those abusing alcohol are more sinful than himself. This attitude would be quite disruptive in the church and would tend to negate many values found in the "abuse" concept. Fortunately, this self-righteousness can be prevented if one is willing to remember that he himself is also sinful. Remembering one's own sinfulness allows one to affirm persons who drink abusively while discouraging their irresponsible behavior. That is, one who drinks abusively does indeed act immorally and sinfully--and such behavior should be condemned. But at the same time his behavior is condemned, he should be affirmed as a person, for all men are sinners--even if they sin in different ways. Including this kind of affirmation of persons along with every condemnation of irresponsible behavior helps establish the kind of redemptive and reconciling community in which the alcoholic and his family can find healing.

When evil is stressed only in terms of *abuse*, it can foster the unfortunate idea that alcoholism is caused simply by abuse whereas

the causes of alcoholism are many. It is always unfortunate when this happens, for when persons believe that abuse alone causes alcoholism they are more likely to criticize only the alcoholic, forgetting that the alcoholic's sickness is the symptom of a sickness which is both his and theirs. Thus, seeing evil only in terms of abuse is really an inadequate concept of the locus of evil.

Evil Located in Society⁷

A third understanding of the locus of evil is that it is vested in *society*. Societal conditions which are bad enough to encourage a man to risk taking a product that he may not be able to handle become the problem, not alcohol itself. Howard J. Clinebell, Jr. in *Understanding and Counseling the Alcoholic through Religion and Psychology* wrote:

. . . the late E. M. Jellinek said in effect at the Yale Summer School of 1949: 'Alcoholism certainly is a moral problem. If six out of every hundred persons who went swimming at a certain beach contracted a disease that had all sorts of destructive effects, it would certainly be regarded as a question of public morals and safety.'⁸

Locating evil in *society* could certainly have the advantage of freeing an institution or person to begin to furnish guidelines for those who do drink. A church policy that focuses on societal evil rather than on the evil of a particular product would not necessarily have to condemn every use of a product. Seeing society as the evil

⁷Clinebell, *op. cit.*, cf. p. 160.

⁸*Ibid.*, p. 160.

could also help a congregation avoid the tendency of criticizing any one person for his use of the product. Avoiding this would allow a congregation to get at some of the societal causes of alcoholism. Avoiding this could, however, encourage a congregation to omit the kind of helpful confrontation of its members who drink abusively. This confrontation, along with caring, is necessary for growth.

Evil as Related to Original Sin

Another concept of the locus of evil involves what the Christian faith has called "original sin." By this term we do not mean that something Adam once did is somehow passed on to following generations. Rather, we take the "Adam" story in the Bible as symbolic of the condition of every man. That is:

. . . Even in his best acts, man seems to have an inescapable self-centeredness--a condition which causes him to deify his institutions, the things he has made, and even himself. The alienation from God which results from this idolatry is at the very root of many's aloneness and anxiety. By making himself the center of the universe, man cuts himself off from his own fulfillment--a fulfillment which can take place only as he establishes a genuine relatedness to the rest of creation and to the Creator.⁹

It is this tendency toward self-deification that is the state of "original sin."

This understanding of sin sees that drinking itself can be either an attempt to find redemption by looking elsewhere than to God or can be a joyful appreciation of God's good universe which is to be

⁹ *Ibid.*, p. 161.

accepted and used appropriately. This position asks why a man is choosing to drink. Is it one man's attempt to escape his manhood and pretend to be God? Is it an attempt to run from reality? Is it an act of joyful appreciation and celebration? The choice to drink or not to drink, for this position, is inconsequential in itself. It is merely a symptom of man's separatedness or of his relatedness. Its goodness or badness can be judged by what it symbolizes: escape or celebration.

A church's policy based on this understanding would tend to be less self-righteous and thus more redemptive than other approaches. When one sees himself as sinful, and forgiven in spite of his sinfulness, one has no reason to feel superior to another who happens to misuse a particular product. Realizing that this misuse is an expression of the much deeper separation that all persons experience and participate in, he can be more understanding of others. Indeed to accept those who use the product abusively is simply to accept part of oneself, for original sin reminds one that all are caught in this sinful state.

Summary

An adequate understanding of the locus of evil does influence whether or not one drinks, prevents others from drinking, gives guidance to drinkers, and is able to form a reconciling and healing community. This author believes that an adequate understanding of evil includes, "evil in society," "evil as original sin," and certain

aspects of "evil as abuse." Only the first view, "evil in a bottle," is clearly rejected.

THE NATURE OF MAN

Whether one sees man as a sinner who needs to be saved, as totally good, or as *simul justus et peccator* (that is, at the same time saved and sinner), certainly affects one's attitude toward alcohol. We have already looked at man as a sinner, whether that sinfulness be because he 1) partakes of a sinful product, 2) acts sinfully (abusively), 3) shares in societal sin, or 4) is involved in original sin. We have seen the results of these views.

Throughout history some theologians have stressed the goodness of man, suggesting that one's sinfulness should be understood merely as a lack of knowledge. It seems, however, that understanding man simply as "good" fails to see adequately the tendency of man to pervert the good and to use it for his own selfish purposes. Seeing man as totally good also has consequences in how one deals with alcohol.

The Protestant reformer, Martin Luther, accepted neither that man is simply "sinner" nor that man is simply "good." He spoke of man as *simul justus et peccator*: at the same time saved yet sinful. God treats man as saved even though man does not deserve this treatment and even while man is himself sinful. True, man cannot receive the fullness of God's salvation without accepting or responding to God's saving him. But God's initiative is always primary.

With this understanding of man, one might choose to drink or

to abstain. One is aware that neither of these actions will save him and that neither of these actions will prevent God's loving him. Whether he drinks or abstains does not affect his salvation, but is rather a response to that salvation. Yet God's saving him does have certain consequences. Being accepted by God both frees man to respond more acceptingly and places on man the obligation to do so. One cannot really go on sinning as if nothing had happened when he is aware of his salvation. Arnold B. Come, author of *Drinking: A Christian Position*, states that God's salvation:

... means that Jesus' word, 'God knows you, God loves you, God accepts you,' creates a new center of our being around which all our inner and outward wars and conflicts can revolve and in which they can find some degree of harmony and stability. It means I can accept myself for what I really am, and be freed to become, in all my various roles in life, my true and best self. . . . The Christian man . . . accepts with thanksgiving every dimension of his being as a gift of God, as a possible way of glorifying God. He revels in the enjoyment of his bodily existence with its capacities to eat, drink, run, see, hear, smell, touch, and sleep, without descending into selfish, crude bestiality. . . .

Drinking for such a man is neither a matter of importance, nor a fearful evil in itself. It is one, but not the only or the best, way for man to relax from the pressure of the demanding and serious roles he plays in society, to relax so he can see and accept his simple human self and can regard all his various selves with humor. For a moment he will seek escape, not as the be-all and end-all of his existence, but as the good gift of a momentary respite from the battle of life, like sleep. And he will value the conviviality and companionship of the hour, not as the deepest and truest bond among humans, but as an honest one.

. . . Christian man will resist, with all the power of his new-formed and ever-forming self or spirit, every corrupted use of alcohol, as he does the corrupted use of food, clothing, cars, money, and all things of life. He knows that too much alcohol can so easily shatter his 'identity,' destroy the unity and balance of his complex self that has been so hardly won. He knows

that the simple joy of relaxation provided by alcohol can quickly and imperceptibly degenerate into a maudlin, raucous incoherence and a sickening, disgusting loss of responsible being and action.¹⁰

Come speaks of the choice to drink. One with this view might also choose to abstain. He might do this as an expression of identification with an alcoholic present who cannot use alcohol responsibly because of his alcoholism. Or he might choose to abstain as a way of witnessing to there being other ways of finding momentary relief from life which are equally as good as alcohol. Another reason he might abstain would be as an attempt to exert pressure on an alcohol industry that takes its responsibility so lightly. The point is that the choice would be his. It would not save him, but would be a response to God's love.

In believing himself to be both saved and sinner, one would not base his acceptance of another on that other's drinking or abstaining. Since one's worth does not come from what he does, but from God's love for him, he accepts others as precious regardless of their behavior. He may, however, set up laws to help protect that very preciousness, if another proved that he would again and again hurt either himself or another. He knows well that too much alcohol can quickly make one bestial and totally irresponsible.

To recognize that one is both saved and sinner should provide a firm foundation for being a part of a reconciling and healing community. When one has indeed been accepted in spite of his own sinful-

¹⁰ Arnold B. Come, *Drinking: A Christian Position* (Philadelphia: Westminster Press, 1964), pp. 75-76.

ness, he will find it difficult to point the finger at another who is sinful. He himself knows well the sinfulness that still lurks in his own heart. How can he who has these tendencies judge another? Also because he has known the joy of gracious acceptance he finds himself wanting to respond with joyous and gracious acceptance. This is what redemptive fellowships are made of.

THE ATTEMPT TO LIVE BY RULES

Periodically during the history of the Church men have attempted to live by a set of rules. At times this has been via the method of trying to follow the Bible verbatim. At times it has been by taking portions of the scripture, such as the Ten Commandments, the Sermon on the Mount, or the "Golden Rule" and following these as rules. Some have even attempted to discover precisely what Jesus did in his day and then have made that pattern of behavior a rule for us today.

All of these approaches have been shown to be erroneous approaches to scripture by most modern Biblical commentators. Yet because there are those who still follow this method, I include this explanation. If one wanted to find a rule regarding drinking already in the scripture where would he go? Wine was seen as the good gift of God with which to gladden man's heart.¹¹ Jesus himself is credited as choosing wine as the symbol of his blood for the Last Supper. But there are cautions by the Apostle Paul and by Old Testament prophets

¹¹ Psalm 104:14-15.

against drunkenness. What then do we have? The rule of moderation?

To adopt simply this rule of moderation as the justification for drinking would be to rule out our common humanity and concern for our neighbor. Freedom always has to be tempered by love, and love includes concern for the "weaker brother" who cannot handle his use of alcohol. Arnold Come points out that the very "weaker brother" maxim of Paul would rule out a rule of moderation. In everything the Christian does, he should bear this in mind.

Yet even Paul's statement about the weaker brother should not be used as a rule. There are Christians who take Paul's statement, "It is right not to eat meat or drink wine or do anything that makes your brother to stumble,"¹² and follow this as the rule "never to drink" because of one's influence on another's drinking. To interpret Paul's passage in this way is to distort it. There are three reasons that this is so. First, in this context Paul was referring to food offered to idols and the danger of hurting another's faith--not of hurting another's body. That objection in itself is rather weak; but there is a second objection. Paul uses the aorist tense which in the Greek always refers to a clipped, one-occurrence action. It is as if Paul were saying, "If on any one occasion eating meat or drinking wine will cause your brother to stumble, on that occasion you should not do it." If Paul had been talking about a continuing action he would have expressed such by using the imperfect tense rather than the

¹² Romans 14:21.

aorist. This leads us into the third and main objection: Paul was not setting down a new rule. As Come points out, Paul was not even making a rule of concern for the "weaker brother":

One of the strangest twistings of Paul's teachings that has ever occurred has been in regard to this latter one: Paul's teaching that the Christian must always act freely and creatively, taking into consideration the unique human beings in each situation, has been distorted by some into an absolute rule . . . that we must never drink because we never know when we are setting an example for a "weaker brother." The strange thing is that this is the kind of legalistic reduction of Christian faith and 'quenching of the Spirit' that Paul fought against with all his might. Paul specifically said that he never let his actions be controlled by some external rule but only be ruled inwardly by Christ's love.¹³

One may summarize this section with two statements. First, the Christian does not live by a set of rules (although he does use guidelines). The Christian lives by faith. To live by a set of rules would simply be to live by another form of boot-strap, or works-righteousness, theology. We have already discussed that. Secondly, if one decides to live by rules, these rules will affect his position on alcohol. But unless we know which rules he follows, it is impossible for us to suggest what effect they will have.

CRUCIFIXION OR RESURRECTION THEOLOGY

Closely tied to any ethical decision regarding alcohol is one's basis for theologizing. Does one begin with Paul's writings or with the writings of the Gospel? If one begins with the Gospel does one begin with the Synoptitist or with John? Just as important is whether

¹³Come, *op. cit.*, pp. 68-69.

one stresses the resurrection of Jesus, his crucifixion, or his incarnation. Compare simply a crucifixion-based theology with one that is resurrection-based. Notice how the crucifixion-based ethic will stress denial, discipline, and suffering (such as one finds to some extent in the ethic of Bonhoeffer) while the resurrection-based ethic will stress joy, thankfulness, and freedom. One is clearly an ethic of denial; the other an ethic of celebration. Regardless of Bonhoeffer's particular persuasion regarding the use of alcohol, it is possible to see how a theological emphasis of crucifixion could lead one down a very different path than the theological emphasis of the resurrection.

An Emphasis on Crucifixion

An emphasis on self-denial or on Christ's dying for us could very easily lead one to abstain. One could reason, "How can I drink expensive wines when there are others that do not even have bread to eat?" How can I afford any indulgence when some men do not even have the necessities of life? That position could also possibly lead one to decide to drink, but it would not appear as likely to do so.

Such a position would not necessarily lead to prohibiting another's use of alcoholic beverages unless done as an attempt to provide all men with the basic necessities before allowing some to indulge themselves. It would be more likely that a position emphasizing denial would simply accept the drinking of others while using its denial as a witness to the majority. Such an ethic has the danger of leading its own adherents toward an attitude of self-righteousness; but it can also

have the power of calling attention to a truth that may be going unnoticed. Abstinence in this sense can become a very powerful non-legalistic protest against extravagance by a few. This kind of protest can have value in our world today where extravagance of a few is so readily accepted--even though over half of the world is hungry.

To espouse a position of denial would not necessarily harm or help the act of reconciliation in any particular congregation. If the denial is put forth as the only Christian position, then the community would no doubt be divided between those who chose to deny themselves and those who did not. On the other hand, the act of denial for the sake of a brother could be a very positive force toward reconciliation. If a member of a congregation chose on a given occasion (out of his freedom and because of his willingness to deny himself) to abstain from liquor when in the presence of an alcoholic--as a witness to his caring--this could be a very positive influence on the alcoholic.

An Emphasis on Resurrection

If one bases his theological ethic on the resurrection his beverage alcohol position would probably be quite different than if he based it on the crucifixion. He would be free to live joyfully and thankfully. He might drink or he might abstain. Whichever he did, he would do with confidence--aware that God would still be ruling the world. The joy of this position is perhaps best seen in a Martin Luther who took comfort that God was in heaven even while he (Luther) drank his glass of Wittenburg beer.

Summary

We can appreciate the contributions of both a crucifixion theology and a resurrection theology and feel that both are needed. One without the other could result in an inadequate stance upon which to base an ethic. Together they emphasize 1) God's gracious victory, our thankfulness, our freedom, and our joy, and 2) our self-denial, our need to share, and our need to be concerned with limits.

A CONSTRUCTIVE THEOLOGICAL STATEMENT

Having now explored some of the theological and ethical considerations which could go into making a decision on United Methodist alcohol policy, we will develop a theological statement. This statement is a series of theological assumptions which could serve as a foundation for future policy. The assumptions are not all-inclusive. They are actually an enlargement of a statement made in 1967. A group of Methodist and Evangelical United Brethren theologians, pastors, and ethicists prepared the "Consultation on the Theological and Ethical Assumptions Relative to Church Alcohol Policy," while in Detroit, Michigan, on October 20-22, 1967.¹⁴

The statement developed for foundation for future policy is:

¹⁴ See appendix E for a copy of the theological assumptions drawn up by the consultation. According to Tom Price, one of the bishops attending the consultation considered the statement so controversial that he did not allow the notes to be published or quoted until after the General Board of Christian Social Concerns of The Methodist Church had approved the report.

We believe that though we were created good we are now sinners in the process of being saved. God's grace revealed to us in Jesus Christ has both justified us and is freeing us so that we may love and accept ourselves appropriately and be able to deny ourselves as an expression of our concern for others. This same grace commands us to love our neighbor as ourselves, but only after making this demand possible. Furthermore, it is freeing us for responsible self-affirmation which is itself always involved in expressing proper concern for neighbors. The doctrine of Creation reminds us, moreover, that all of God's creation and gifts are basically or as a whole good if used with thanksgiving, this implying both freedom and limits to that freedom.

This statement gets one beyond the ethics of mutuality, or egotism, or hedonism, and places one's action as a response to the one who has claimed him in grace. The ethic then is an altruistic ethic that takes into account and responds to the needs of the neighbor.

To say this is to speak also of an ethic that *meets* the needs of the neighbor rather than of an ethic that simply is one of intent. It is not enough to follow some lofty ideal of what one thinks is good or right. Love for neighbor demands that one seek to discover the consequences of one's present action. If one's intent is good and one's actions are in accord with what he intends, but the results of his actions are harming people even while he is intending to help them, then one will modify his behavior to try to meet better the needs of the neighbor.

ETHICAL CONSIDERATIONS

In the consultation that was held in Detroit those present drew up some guidelines of ethical considerations. While these considerations are not all inclusive, they are the basic considerations. A copy of these appear in the appendices. By comparing these with the

following ones it will become immediately apparent that these considerations have been taken most seriously. In some instances there will be a word-to-word relationship between these considerations and mine. At other points, the wording and thinking are original.¹⁵

1. The Church needs to recognize its responsibility to guide and sustain the individual in his efforts to understand and accept his responsibility.
 - a. To the members of the church, this is a confessional task.
 - b. To the 'world,' this is a task of apologetics, and ecumenical and social strategy.
2. These statements that the church makes should be normative statements about conduct within a cultural context rather than statements of abstract ideas or unreal principles to which it asks individuals to conform.
3. The Church should not elevate specific instances of general principles to the status of binding rules.
4. All of the problems regarding alcohol should be seen in the context of the church's total concern for social problems.
5. The Church needs in its policy to make statements which help to establish a community where members will be free to act responsibly and will accept others regardless of their behavior.
6. The Church should seek to avoid establishing a double standard for ministers and members.
7. The Church should place its central emphasis on ethical maturity which allows the individual to deal responsibly with all of the values and concerns involved.
8. The Church should be open to the guidance of the Holy Spirit, ecumenical dialogue, and knowledge from (and help from) all sources outside of the Church.
9. The individual in facing his responsibility should seek to understand and accept his responsibility for:
 - a. The relation of his decision to his relationship to God and to God's purposes for him, his church, and for every individual in the world.
 - b. His own motivations for his decision.
 - c. The effects of his decision on his own life and the lives of others.
 - d. The influence of his decision on general social attitudes toward alcoholic beverages and on social patterns of drinking or abstention.

¹⁵ See appendix E.

- e. The influence of his decision on the attitudes of his own family and associates toward alcohol and alcohol problems.
- f. The necessity of recognizing that plural consequences or unintended effects flow from every act.
- g. The necessity of being open to God's voice in each situation rather than in a general once-and-for-all decision that fails to take account of the situation at the moment.
- h. The necessity to examine the consequences of his past actions in regard to drinking or abstention.
- i. The necessity of refraining from drinking patterns which have clearly been defined as dangerous by knowledgeable persons in the field of alcohol problems.
- j. The necessity of effective education on alcohol problems in his family, his Church, and his community.
- k. The need to develop all possible resources of family, Church, and community to help persons grow into the kind of maturity which makes it possible for them to cope with the tensions of life without undue dependence upon alcohol or drugs and to foster a social milieu conducive to responsible decision-making.
- l. The need for effective action, along with other concerned persons, to alleviate social problems that contribute to and issue from alcohol problems.
- m. The necessity of seeking out new information that is discovered in relation to alcohol problems and the willingness to change one's opinions in the light of these findings.
- n. The necessity for viewing alcohol use in the light of all other needs of mankind.
- o. The need to be aware of and work with other Christians and other agencies on these problems.
- p. The need to develop new and improved facilities for treatment and rehabilitation of individuals and families suffering from the consequences of drinking problems; to encourage all general health facilities to be open to such individuals; to see that those with problems are given the opportunity of treatment; and to develop a healing, reconciling, and sustaining community in the Church for such persons.

CHAPTER XII

INSIGHTS FROM PASTORAL CARE

Having examined some of the social realities of the day and certain theological and ethical considerations, we are almost ready to suggest a beverage alcohol position for today's United Methodist Church. Before doing this, we still need to explore the field of pastoral care for the insights it can give us.

The pastoral care movement is as old as the history of the Judaeo-Christian faith. The Psalmist could speak of the Lord as a shepherd who cared for him. Throughout the history of the Christian Church there has been pastoral care.¹ Recently, however, pastoral care has become a separate academic discipline. When we speak of pastoral care we shall not be limiting ourselves to the insights from this rather recent "academic" discipline, but shall be looking at the whole history of pastoral care. Insights gleaned from the whole history of the Judaeo-Christian faith can shed light on the alcohol policy or position that will be recommended.

Prevention of Future Problems

There are three very helpful insights we may attribute to the

¹William A. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective* (New Jersey: Prentice-Hall, 1964).

area of pastoral care in regard to prevention of alcohol problems. First, guidelines should be positive as well as negative. Edward Blacker has stressed the need for both prescriptive and proscriptive norms that help us know how to drink as well as norms that teach us how not to drink. He writes:

In any group or society in which drinking customs, values, and sanctions--together with the attitudes of all segments of the group or society--are well-established, known to and agreed upon by all, consistent with the rest of culture, and are characterized by *prescriptions for moderate drinking and proscriptions against excessive drinking*, the rate of alcoholism will be low.²

Secondly, guidelines are more effective than rules. Rules are coercive and tend to cause resistance and rebellion. Guidelines are educational. The Apostle Paul hinted at this when he suggested the negative influence of the law. According to Paul, he might never have coveted or lusted had it not been for an outside law telling him not to.³

Thirdly, guidelines are most helpful when they are specific. Generalizations do not produce as great a change in a person's behavior as do specific statements.⁴ Confrontation is necessary as well as acceptance.

²Edward Blacker, "Sociocultural Factors in Alcoholism," *International Psychiatry Clinics*, III (Summer 1966), 51-80.

³Romans 7:7.

⁴Harvey Seifert, and Howard J. Clinebell, Jr., *Personal Growth and Social Change* (Philadelphia: Westminster Press, 1969), p. 138.

The Roots of Alcoholism

An insight that has come both from the social sciences and from the pastoral care movement is the awareness that the alcoholic is a sick person even before he uses alcohol. The beverage alone is not the one causative factor in producing an alcoholic. Plaut, who prepared the book, *Alcohol Problems: A Report to the Nation*, wrote that:

. . . An individual who (1) responds to beverage alcohol in a certain way, perhaps physiologically determined, by experiencing intense relief and relaxation, and who (2) has certain personality characteristics, such as difficulty in dealing with and overcoming depression, frustration, and anxiety, and who (3) is a member of a culture in which there is both pressure to drink and culturally induced guilt and confusion regarding what kinds of drinking behavior are appropriate, is more likely to develop trouble than will most other persons.⁵

The pastoral care movement has followed up this understanding by pointing up yet another way that the church can prevent alcoholism by helping create healthy persons. Clinebell has suggested in an article that:

The place where grass roots prevention must ultimately take place is at the point where alcoholism begins--in the home. By exerting its educational influence in terms of the type of parent-child relationship that will satisfy the emotional needs of the child, the church can cut the roots of alcoholism. . . .

The church is primarily concerned with making the life of abundance--of full psychological and physical need satisfaction--a reality in the lives of men. If it is successful in its primary task, it will help to deal the death blow to the status of alcoholism as a major area of human tragedy.⁶

⁵ Thomas F. A. Plaut, *Alcohol Problems*: (New York: Oxford University Press, 1967), p. 49.

⁶ Howard J. Clinebell, Jr., *Understanding and Counseling the Alcoholic through Religion and Psychology* (New York: Abingdon Press, 1956), p. 230, citing Howard J. Clinebell, Jr., "American Protestantism

The church then, in its *total church program*, combats alcoholism at the grass-roots level.

A Healing Community

Though the church can work at the grass-roots level to create healthy persons, it will not be extremely effective in this task unless the church consists of accepting persons. The necessity for this has just been recently emphasized by the small group movement in our country. The small-group model came about shortly after World War II because of the limited number of therapists available to treat individuals. To everyone's surprise, the group model was actually more effective for treating some problems than was individual therapy.

Out of this experience has come encounter groups, growth groups, leadership groups, human-potential groups, etc. All of these have demonstrated that the most effective way of helping persons combines both confrontation and acceptance. This should not surprise Methodists. Methodism was founded in the small group movement based on confrontation and caring.

This caring, or acceptance, so necessary to growth, should not suggest agreement. In any congregation persons will surely disagree. In regard to alcohol this means that in any congregation some may be total abstainers, some partial abstainers, some moderate drinkers, (and some not so moderate drinkers). The key question for each congre-

and the Problem of Alcoholism," *Journal of Clinical Pastoral Work*, II:4 (Winter 1949), 214-215.

gation is not, "What do these individuals believe in regard to abstaining or drinking?" The key questions are, "Will they accept persons whose views are different than theirs?" "Will they associate with and treat kindly those whose values differ from theirs?"

The need for this kind of community calls into question a church's recommending only *one* position toward beverage alcohol (such as abstinence). By doing this it has often encouraged the feeling that the one who abstains is superior to the one who does not--even though this has not been the intent of the recommendation. In fact today's position is a clear indication that this is not intended. Today's United Methodist policy spells out that abstinence is *one* way, not the only way. It is not a rule, but a recommendation. Yet in our culture which is so moralistic, will not even this recommendation produce sham and pretense among many United Methodists? Will not many still hide their cans of beer when the minister is around?

Yet is the church to recommend no position at all--even if it thinks it is right--because it is afraid that that position might keep persons away? No, some actions have such severe personal and social consequences that the church bodies must make a stand--even when the church members cannot reach a consensus! The Gospel the church is called to proclaim is not what we as a people are already doing; nor is it what we can agree on together. The Gospel the church is to proclaim is the Gospel made known in Jesus Christ in the present day situation and testified to in the scripture and in the church's historical witness.

The church is called then, to proclaim the truth it believes even if it does not fully practice it (and it never will fully practice what has been done in Jesus Christ). At the same time it is called upon 1) to make clear the ambiguities of life's situations which call forth creative personal decisions and 2) to accept persons regardless of the choices they make. Thus if The United Methodist Church is to recommend abstinence it should be extremely clear that a person will be accepted regardless of his drinking alcohol, abusing alcohol, or abstaining from alcohol--even though the church recommends only one of these alternatives. Furthermore, the church should be unalterably clear that there may indeed be times when the more Christian response will be to drink--even though the church recommends the position of abstinence.

A rough analogy may be seen in the church's attitude toward divorce. At present about one-third of all marriages end up in divorce. As persons live to be older and older the rate of marriages ending in divorce will no doubt increase. It is just possible that some day over half of the United Methodist marriages may end in divorce. Should The United Methodist Church, therefore, recommend divorce along with marriage? Of course not. It should still recommend that those who marry stay married--while recognizing that there may be times when it is more Christian to get a divorce than it is to stay married. To apply this same analogy to drinking or abstaining, we can say this: if the church recommends only abstinence, it should make it clear that there are times when drinking is clearly to be preferred

to abstaining. Two examples immediately come to mind: when one worships in a setting where wine is used in Holy Communion; when one is involved in diplomatic relations and his abstaining would seem to interfere with progress of those relations. By insuring that a recommendation allows for exceptions the church helps prepare for a community where healing of those with alcohol problems can take place.

Insights Concerning the Minister and His Work

Acceptance precedes confession. From the field of pastoral care has come the insight that acceptance precedes confession. Or to put it another way, one will not go to a minister to discuss personal problems if he thinks the minister will judge him. Instead, if he goes to a minister, he will choose an accepting one. As mentioned in Chapter II, this is extremely relevant to counseling an alcoholic, for an alcoholic will likely shy away from a minister who espouses the position of abstinence. In a study done several years ago, Howard Clinebell, Jr. found that a minister's general attitude toward alcohol, alcoholics, and alcoholism does seem to have a direct relationship to the number of alcoholics that come to him for counseling. Briefly, his survey showed that the more abstinent and prohibitionist the minister's stance the fewer the alcoholics who come to him for help.⁷

This raises some very serious questions about a church's recommending a particular position without making clear that the

⁷Clinebell, *op. cit.*, pp. 174-175.

individual finally must choose what he should do. Recommending a position (if the minister takes the recommendation seriously) tends to cut off from the minister the very persons he is seeking to help. On the other hand, if he avoids his denomination's suggestions then he might feel that he needs to hide his actions. Either way, his ministry is damaged: first, by preventing those who need help from ever seeking him out; secondly, from the minister's hiding his true convictions in order to satisfy the recommendations his church makes.

Authenticity. This gets into the whole matter of authenticity. The pastoral care movement, particularly as it has been influenced by Clinical Pastoral Education, has stressed authenticity. If a pastor is to help people, he must himself be genuine, authentic, and honest. Unless he can strive to be honest with his own feelings and commitment, his ability to help others will be severely limited. Theoretically a United Methodist now has this freedom. The United Methodist Church since 1968 has only recommended abstinence. But is this in fact the case? Or if this is the case, is this the way the law of The United Methodist Church is in fact understood by the laymen, the ministers, and the hierarchy?

The Disciplinary requirements found in the footnote on page 113 of the 1968 *Discipline* might suggest simply that the minister be self-disciplined. However, in that same footnote it also says to the minister:

. . . the burden of proof would be upon any user to show that his action is consistent with the ideals of excellence of mind, purity of body and responsible social behavior. . . .

Thus, it is not clear about the minister's being self-disciplined in the matter of drinking. The statements in the 1968 *Discipline*, then, (and there were no changes in this in the 1972 *Discipline*) might put any minister who chose to drink on the defensive. One might question how "authentic" any minister who desires to drink can be in The United Methodist Church, as long as he is torn between these two criteria.

Mutuality. A third insight that has come from the pastoral care movement (and from the theologian Paul Tillich) is the concept of mutuality. Howard Clinebell describes this concept in this way:

In the healing art of counseling, the clergy-laity dual standard on drinking and smoking is a liability. The 'principle of mutuality' (Tillich) is the heart of any relationship that is therapeutic or redemptive. Special demands on ministers, not required of Christian laymen, tend to accentuate the 'pedestal problem' and vitiate healing mutuality in pastoral relationships. The key issue is that the minister is unfree to choose. . . .⁸

Thus if The United Methodist Church is interested in seeing that its ministers are free to minister most effectively and reach the greatest number of alcoholics, it would seem most logical for it 1) not to espouse only one position unless the emphasis is on the individual Christian's decision, and 2) to refuse to set a double standard for ministers and for laymen.

⁸Howard J. Clinebell, Jr., "Pastoral Care and Abstinence," *Christian Advocate*, XII (February 22, 1968), 7.

CHAPTER XIII

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The following guidelines for making recommendations of policy have been developed from this study.

Tradition of American Methodism. A thorough examination of the Methodist tradition as seen through Wesley's writings and the official *Disciplines* of American Methodism reveals that American Methodism has never had *one* historic position on beverage alcohol. Its positions have been ever-changing. Therefore, as we look at this rich heritage of change, we would not be unfaithful today if we espoused something a little different than we espoused ten, twenty, or thirty years ago. Indeed, we would be truest to our heritage if we forged out new positions in every era to come. The first guideline is then, that The United Methodist Church, if it takes seriously its Methodist heritage, should not worry overly much about what it has done in the past, but instead should simply be concerned with what God is calling it to do today.

Yet the Methodist tradition does reveal certain constants: American Methodism has constantly stood fast against drunkenness, and against what seems to be destructive uses of beverages; it has constantly expressed in one way or another its concern for some phase of

the alcohol problem, and it has been concerned for persons. Finally, it has always had a rather wary eye toward the alcohol industry itself, and has stood as a kind of "questioning onlooker." It would seem that all of these concerns could well be included in a present policy. Specific guidelines based on historical tradition could be stated as follows:

- 1) The United Methodist Church should not hesitate to change its past policies simply because they were once espoused.
- 2) The United Methodist Church still should rightly oppose drunkenness as an utterly inappropriate use of beverage alcohol. It should concern itself with the problems that stem from alcohol abuse.
- 3) The United Methodist Church should permit that use of the beverage alcohol which is least dangerous to human values. (In Wesley's day this meant using wine and weaker beverages, but not using distilled liquors except for medicine. In ours, it could mean the same. However, through intensive educational programs those who drink could be encouraged to develop patterns of drinking which would not destroy themselves or others.)
- 4) The United Methodist Church should continue to concern itself with the alcohol industry. (This could mean encouraging them to assume more responsibility for the consequences of the misuse of their product.)
- 5) Concern for neighbor should be one factor that helps determine whether one chooses to drink or to abstain, even though the individual should be given the responsibility of how he will choose to express this concern.
- 6) The United Methodist Church should stress being temperate in *all* things.
- 7) The words 'bread and wine' in the Prayer of Consecration (in the Ritual) should remain unchanged.

Social factors. The social factors that have been discussed give us some helpful guidelines for formulating policy.

- 1) In this technical age problems with beverage alcohol will tend to increase rather than get better. The church should take into account these changes.
- 2) The church should recognize that the majority of its members drink and will almost certainly continue drinking; therefore, they will need guidance in safe ways of drinking and in the examination of their drinking patterns.

- 3) The church needs to realize that it is not a small disciplined sect but a broad church encompassing people of different heritages, life-styles, and patterns of belief.
- 4) The church needs to take seriously the effect of its past policies and recognize that some of those may have indeed produced alcohol problems.
- 5) The church's policy toward Holy Communion should emphasize our unity with fellow Christians instead of emphasizing the elements used.

Theological and ethical considerations. Some theological guidelines are as follows:

- 1) The church should be clear that salvation is by God and not by works, although God's salvation always results in responsible action--and it is only when one is obedient to God's Word that he becomes most aware of his salvation.
- 2) The church should seek to encourage the individual member to act in a *free* and *responsible* way:
 - a) By writing policy in such a way that encourages the moderate drinker to accept total abstinence as one authentic pattern and encourages him to consider abstaining on certain occasions.
 - b) By creating a climate so that the usual abstainer will be free either to abstain, or on occasion, to take a drink.
 - c) By creating an atmosphere that is conducive to allowing the individual to make his own moral choice.
- 3) The church should write policy in a way that helps in itself to create a redemptive, healing and accepting community.
- 4) The church should take seriously its ministry to all persons in need.

Pastoral care insights. The guidelines from pastoral care are:

- 1) Policies are best written in educational terminology (which encourages internal acceptance) rather than as laws (which are external).
- 2) Policies should express acceptance of persons even when those policies express rejection of certain behaviors.
- 3) There should be no difference between expectations of ministers and expectations of laymen.
- 4) Specific instances should be suggested to the moderate drinker of times he might consider abstaining and specific instances should be suggested to the abstainer of times that he might consider drinking--since specifics influence behavior better than generalizations.

Recommendations for Beverage Alcohol Policy

Therefore, based on all of the above guidelines the following specific recommendations are made for a beverage alcohol policy for The United Methodist Church.

1. *Discipline*, 1968, 112-113 (Section VI. Relationship to the Annual Conference, in the chapter on THE MINISTRY) ¶318, License to Preach, #7.

Presently reads:

He shall have:

(7) agreed for the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of his influence as a minister, to make a complete dedication of himself to the highest ideals of the Christian life as set forth in ¶¶95 (General Rules of The Methodist Church), 96 (the Methodist Social Creed), and 97 (Basic Beliefs Regarding Social Issues and Moral Standards of The Evangelical United Brethren Church), and to this end agreed to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, social responsibility, and growth in grace and the knowledge and love of God;⁷

Presently reads:

He shall have:

(7) agreed for the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel to make a complete dedication of himself to the highest ideals of the Christian life, and to this end... agreed to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, social responsibility, and growth in grace and the knowledge and love of God;⁷

Recommended:

⁷ In adopting the statements in 318.7 and 326.3e on the moral and social responsibility of ministers, the General Conference seeks to elevate the standards by calling for a more

⁷ In adopting the statements in 318.7 and 326.3e on the moral and social responsibility of ministers, The United Methodist Church calls for the same high standard of responsibility to

Presently reads:

thoroughgoing moral commitment by the candidate and for a more careful and thorough examination of candidates by district committees and Boards of the Ministry.

The legislation in no way implies that the use of tobacco is a morally indifferent question. In the light of the developing evidence against the use of tobacco, the burden of proof would be upon any user to show that his use of it is consistent with the highest ideals of the Christian life. Similarly, regarding beverage alcohol, the burden of proof would be upon any user to show that his action is consistent with the ideals of excellence of mind, purity of body, and responsible social behavior.

Therefore, the changes here do not relax the traditional view concerning the use of tobacco and beverage alcohol by ministers in The United Methodist Church. Rather they call for higher standards of self-discipline and habit formation in all personal and social relationships. They call for dimensions of moral commitment that go far beyond any specific practices which might be listed.

Recommended:

Christ from its ministers that it expects from all of its members. The call to the ministry is in reality the call that comes to every man. In the baptism-confirmation experience every minister of the church, along with every layman, accepted that call to ministry. The ordination ceremony, therefore, does not make the ordained minister a better person nor place on him moral requirements not expected of the layman. It merely reminds him both of the complete dedication required of all men by their maker, and of the promises that all who respond are asked to make when confirmed. The church assumes that all who seek to be Christian will continue to respond with self-discipline to the Gospel as it is made known in Jesus Christ.

2. *Discipline*, 1968, 116-117. (Section VI. Relationship to the Annual Conference, in the chapter on THE MINISTRY) ¶326. "A candidate may be elected to probationary membership by vote of the ministerial members in full connection on recommendation of its Board of the Ministry after meeting the following conditions. ¶3. He must have been examined and approved by the Board of the Ministry with respect to the following questions. . . .

Presently reads:

- e) For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel and in consideration of your influence as a minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life; and to this end will you agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, social responsibility, and growth in grace and the knowledge and love of God?

Presently reads:

- e) For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel are you willing to make a complete dedication of yourself to the highest ideals of the Christian life; and to this end will you agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, social responsibility, and growth in grace and the knowledge and love of God?

3. *Discipline*, 1968, 272. (Section V. Board of Christian Social Concerns, Division of General Welfare) ¶997.3; Re: Implementation of concern for the problems of alcohol and drug abuse.

Presently reads:

3. To implement United Methodist concern for the problems of alcohol and drug abuse as

Presently reads:

3. To implement United Methodist concern for the problems of alcohol and drug abuse as

Presently reads:

expressed in the Social Creed and the resolution of 'The Addictive Society'. (See *The Book of Resolutions*), the second Sunday in November will be set aside to emphasize drug and alcohol concerns for the purpose of:

- Educating the constituency on the nature and extent of alcohol and drug abuse problems from theological, ethical, and sociological perspectives.

- Fostering understanding and acceptance of the dimensions of Christian responsibility in one's decisions about alcohol and drugs and in the Church's concern for the personal and social problems related to alcohol and drugs, especially the addictive and dependency disorders.

- Enlisting United Methodists and others for effective action to alleviate social problems that contribute to and issue from alcohol and drug abuse; to work in the development of new and improved services and facilities for the treatment and rehabilitation of individuals suffering from alcohol and drug abuse problems; to develop a healing, reconciling, and sustaining community in the Church for such persons; to strengthen the resources of family, Church, and community to help persons grow into the

Recommended:

expressed in the Social Creed and the resolution on 'Drug and Alcohol Concerns' (See *The Book of Resolutions*), the second Sunday in November will be set aside to emphasize drug and alcohol concerns for the purpose of:

- Educating the constituency on the nature and extent of alcohol and drug abuse problems from theological, ethical, and sociological perspectives and reviewing the variety of ways United Methodism in its heritage has sought to deal with these problems.

- (Same)
- (Same)
- (Same, except omit 'and to foster a social and cultural environment conducive to responsible decision-making,' at the end.)

Presently reads:

kind of maturity which makes it possible to cope with the tensions of life without undue dependence upon alcohol and drugs; and to foster a social and cultural environment conducive to responsible decision-making.

d) Encouraging abstinence from the use of alcoholic beverages as one form of personal and social witness to God's liberating love for mankind.

Recommended:

d) Fostering a social and cultural community conducive to responsible decision-making in regard to the use of alcoholic beverages, while taking into account God's liberating love for all mankind, and to encourage each Christian to make his personal decision as one witness to that love.

4. *Social Principles of The United Methodist Church*, adopted by the 1972 General Conference in Atlanta, Georgia, produced by the Board of Church and Society, The United Methodist Church. There are only two references to alcohol in the statement. They both appear in the section on Drugs, and we believe that they should be left in that category. (Page 12).

Presently reads:

I. *Drugs.* Millions of living human beings are testimony to the beneficial consequences of therapeutic drug use, and millions of others are testimony to the detrimental consequences of drug misuse. As other elements of the created order, drugs are given to persons for their stewardship; they may help or hinder their God-given humanity.

Recommended:

(Same, except as noted below.)

Presently reads:

We encourage wise policies relating to the availability of powerful and potentially beneficial prescription and over-the-counter drugs; we urge that complete information about their use and misuse be readily available to both doctor and patient. We support the strict administration of laws regulating the sale and distribution of narcotics such as opium and its derivatives. We realize that the use of such drugs as alcohol and marijuana can lead to a loss of effectiveness in human life and may result in drug dependency. We assert our long-standing conviction that the choice to abstain from alcohol, and now marijuana, is a faithful witness to God's liberating and redeeming love for persons.

Recommended:

(Omit two sentences beginning with 'We realize' and 'We assert') Use: We realize that research on the long-term effects of marijuana is incomplete and therefore we recommend abstinence from it. We realize that the use of alcohol can lead to a loss of effectiveness in human life, may result in drug dependency, and quite frequently has serious health and accident consequences. We assert our conviction that the choice to abstain from alcohol is one faithful witness, among others, to God's liberating and redeeming love for persons. Therefore, we encourage any who choose to use alcohol to avoid patterns of use that have been known to lead to problems, and any who choose on occasion to abstain to avoid condemnatory attitudes toward those who choose to express their Christian responsibility in another way.

(Cont.) Since the use of tobacco is a major factor in both disease and death, we support educational programs directed toward prevention of such use. We support regulations that protect

Presently reads:

society from users of drugs of any kind where it can be shown that a clear and present social danger exists. Drug misuse should be viewed as a symptom of underlying disorders for which remedies should be sought.

Recommended:

5. *Drug and Alcohol Concerns*, Resolution adopted by the 1972 General Conference in Atlanta, Georgia, produced by the Board of Church and Society, The United Methodist Church.
A. Introductory Statements, 4-6:

Presently reads:

The ministry of the church should be directed both to the prevention and the treatment of problems related to drug use and misuse. All members of society including churchmen and churchwomen should become thoroughly informed about drug issues so that they can make intelligent and responsible decisions about personal use and social policy controlling drug use.

Therefore:

Presently reads:

(Same, except as noted below.)

1. We encourage each local congregation to devote a considerable amount of time to strengthening the resources of the family and community by providing a full range of 'human potential' groups. The aims of these groups should be to help persons grow into the kind of maturity

Presently reads:

Recommended:

which makes it possible to cope with the tensions of life without undue dependence upon alcohol and drugs.

1. We encourage and seek funding for the church and the larger community to develop various forms of drug education for children, youth and adults that deal with drug issues in an honest, objective, and factual manner. Informed public discussion is essential to enlightened public action.
2. etc.

B. 'Alcohol' section, 6-8.

Alcohol presents a special case of drug usage because of its widespread social acceptance. We assert our fundamental concern with the problems of alcohol and affirm our conviction that the choice to abstain from the use of alcoholic beverages is sound and is a wise witness to God's liberating and redeeming love for mankind.

Alcohol presents a special case of drug usage because of its widespread social acceptance. We assert the concern our church has always had with the problems of alcohol and we affirm our conviction of the necessity for each individual to make his witness in response to God's liberating love for mankind. We are cognizant of the fact that the majority of United Methodists today use beverage alcohol. We encourage those who do to avoid both patterns of drinking that have been proven to be harmful as well as un-Christian attitudes toward those who abstain. While on many occasions those who normally drink will choose in

Presently reads:

Recommended:

the light of their Christian conviction to continue to do so, we encourage them to consider abstaining:

1. When they know an alcoholic to be present--as a way of identifying with their brother in Christ who is unable to limit his use of alcohol.
2. Occasionally, as a host or hostess--in an attempt to convey the truth that alcohol is not a necessary ingredient to a good time.
3. Late in the evening when their guests will have to drive home--and consider withholding alcohol from their guests at that time.
4. On any other occasion when it seems appropriate in light of their Christian consciences.

This witness of abstinence is especially . . . (the rest is the same.)

This witness is especially relevant in a pluralistic society where drinking is so uncritically accepted and practiced; where excessive, harmful, and dangerous drinking patterns are so common; where destructive reasons for drinking are so glamorized that youthful immaturity can be exploited for personal gain; where alcohol contributes to a great proportion of fatal traffic and industrial accidents; where millions of individuals and their families suffer from alcoholism and countless others from various drinking problems; and where alcohol is a factor in many other social problems such as crime, poverty and family disorder.

Presently reads:

Thus the recommendation of abstinence to members of The United Methodist Church is based on a critical appraisal of the personal and socio-cultural factors in and surrounding alcohol use, the detrimental effects of irresponsible drinking on the individual and society and a concrete judgment regarding what love demands. The church recognizes the freedom of the Christian to make responsible decisions and calls upon each member to consider seriously and prayerfully the witness of abstinence as a part of his or her equipment for Christian mission in the world. Christian love in human relationships is primary, thereby making abstinence an instrument of love and always subject to the requirements of love. Persons who practice abstinence should avoid attitudes of self-righteousness which express moral superiority and condemnatory attitudes toward those who do not abstain.

Recommended:

Thus the recommendation of abstinence to members of The United Methodist Church, as one form of witness to be considered, is based on a critical appraisal of the personal and socio-cultural factors in and surrounding alcohol use, the detrimental effects of irresponsible drinking on the individual and society and a concrete judgment regarding what love demands.

It is a recommendation, not a requirement.

It in no way implies that the person choosing to abstain is better than the one who does not---though there are occasions when the choice to abstain may be a better choice than the choice to drink, and vice-versa. The church, thus, recognizes the freedom of the Christian to make responsible decisions and encourages him to do so. It lifts up the witness of abstinence, therefore, as something for each Christian to consider. The hope is that this witness will be given serious and prayerful consideration because of the powerful witness it can be toward fulfilling Christ's mission in today's world.

Christian love, however, is the primary consideration. Therefore, when abstinence is used it should be seen as an instrument of love and always subject to the requirements of love. Persons who practice abstinence should avoid attitudes of self-righteousness which suggest moral superiority and condemnatory attitudes

Presently reads:

Recommended:

toward those who do not abstain. We encourage those who are normally total abstiners to avoid a legalism which would prevent their participating or associating with those who normally drink. They might even consider drinking on occasion--such as when attending a service of Holy Communion in another church, or when it will aid in constructive interpersonal relationships rather than be destructive of them.

We believe that concern for the problems of alcohol carries with it the inherent obligation to seek the healing and justice in society that will alleviate the social conditions which contribute to and issue from alcohol problems. Therefore, we:

1. Urge . . . (the rest is the same).
 2. Urge churches to make education about alcohol problems and the value of both abstinence and responsible drinking patterns integral parts of all drug education efforts.
 3. Favor . . . (the rest is the same).
 4. Encourage . . . (the rest is the same).
-
- We believe that concern for the problems of alcohol carries with it the inherent obligation to seek the healing and justice in society that will alleviate the social conditions which contribute to and issue from alcohol problems. Therefore:
1. We urge every local congregation and each member to demonstrate an active concern for alcoholics and their families and for all persons with drinking problems. Basic to this concern is an informed mind and compassionate heart which views the alcoholic without moralism and with empathy.
 2. We urge churches to make education about alcohol problems and the value of abstinence an integral part of all drug education efforts.
 3. We favor laws to eliminate the advertising of alcoholic beverages.
 4. We encourage churches to develop special action programs on alcohol problems which

Presently reads:

include preventive education in the family, church and community; utilizing mass media to develop responsible attitudes toward alcohol, alcohol use, and alcohol related problems; care, treatment, and rehabilitation of problem drinkers; measures to prevent persons from driving while under the influence of alcohol; the achievement of appropriate and effective legal controls; and the stimulation of sound empirical research.

5. We urge the health system, especially United Methodist-related hospitals, to accept alcoholism as a medical-social-behavioral problem and to treat the alcoholic person with the same attention and consideration as any other patient.

Recommended:

5. Urge . . . (the rest is the same).

6. *The Methodist Hymnal*: The Order for the Administration of the Sacrament of the Lord's Supper or Holy Communion, section 830 (1966).

Presently reads:

At the time of Holy Communion, the Lord's Table shall have upon it a fair white linen cloth. The elements of bread and wine shall be placed thereon. The pure, unfermented juice of the grape shall be used.

Recommended:

At the time of Holy Communion, the Lord's Table shall have upon it a fair white linen cloth. The elements shall be placed thereon.

Final Comments

We believe that the changes suggested are faithful to the guidelines that have gone before and that those guidelines are themselves a faithful summary of the historical, social, theological, and pastoral care factors which we have reviewed.

At the least, these may help the average United Methodist to appreciate the Methodist wing of his great heritage and to think seriously about the kind of response to God's love that is called from him in regard to beverage alcohol, as he seeks to be faithful in today's world.

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A. WESLEY'S WORKS

I. PRIMITIVE PHYSIC:

OR

An EASY and NATURAL METHOD

OF

C U R I N G

MOST

D I S E A S E S

By JOHN WESLEY, M.A.

Hoc sum: hunc et nihil a me alienum patet.

THE TWENTY-THIRD EDITION

L O N D O N :

Printed and sold at the New-Chapel, City-Road; and at
the Rev. Mr. Wesley's Preaching Houses in Town
and County. 1791.

a) Introduction

15. As to the manner of using the medicines here set down, I should advise, As soon as you know your dis-temper, (which is very easy, unless in a complication of disorders, and then you would do well to apply to a Physician that fears God;) *First*, use the first of the remedies for that disease which occurs in the ensuing collection; (unless some other of them be easier to be had, and then it may do just as well.) *Secondly*, After a competent time, if it takes no effect, use the second, the third, and so on. I have purposely set down (in most cases) several remedies for each disorder; not only because all are not equally easy to be procured at all times, and in all places; but likewise because the medicine which cures one man, will not always cure another of the same dis-temper. Nor will it cure the same man at all times. Therefore it was necessary to have a variety. However, I have subjoined the letter (*I*) to those medicines which some think to be *Infallible*.—*Thirdly*, Observe all the time the greatest exactness in your regimen or manner of living. Abstain from all mixed, all high-seasoned food. Use plain diet, easy of digestion; and this as sparingly as you can, consistent with ease and strength. Drink only water, if it agrees with your stomach; if not, good clear, small beer. Use as much exercise daily in the open air as you can without weariness. Sup at six or seven, on the lightest food; go to bed early, and rise betimes. To persevere with steadiness in this course, is often more than half the cure. Above all, add to the rest, (for it is not labour lost) that old unfashionable Medicine, Prayer. And have faith in God who “sitteth and maketh alive, who bringeth down to the grave, and bringeth up.”

16. For the sake of those who desire, through the blessing of God, to retain the health which they have recovered, I have added a few plain, easy Rules, chiefly transcribed from Dr. Cheyne.

it; riding for those who are not. The open air, when the weather is fair, contributes much to the benefit of exercise.

3. We may strengthen any weak part of the body by constant exercise. Thus the lungs may be strengthened by loud speaking, or walking up an easy ascent; the digestion and the nerves, by riding; the arms and hands, by strongly rubbing them daily.

4. The studious ought to have stated times for exercise, at least two or three hours a-day: the one half of this before dinner, the other before going to bed.

5. They should frequently shave, and frequently wash their feet.

6. Those who read or write much, should learn to do it standing; otherwise it will impair their health.

7. The fewer clothes any one uses, by day or night, the harder he will be.

8. Exercise, first, should be always on an empty stomach; secondly, should never be continued to weariness; thirdly, after it, we should take care to cool by degrees; otherwise we shall catch cold.

9. The flesh brush is a most useful exercise, especially to strengthen any part that is weak.

10. Cold-bathing is of great advantage to health: it prevents abundance of diseases. It promotes perspiration, helps the circulation of the blood, and prevents the danger of catching cold. Tender people should pour water upon the head before they go in, and walk swiftly. To jump in with the head foremost, is too great a shock to nature.

V. 1. Constiveness cannot long conflict with health. Therefore care should be taken to remove it at the beginning; and, when it is removed, to prevent its return, by soft, cool, opening diet.

2. Obstructed perspiration (vulgarly called catching cold) is one great source of diseases. Whenever there appears the least sign of this, let it be removed by gentle sweats.

VI. 1. The passions have a greater influence on health, than most people are aware of.

I. 1. The air we breathe is of great consequence to our health. Those who have been long abroad in Easterly or Northernly winds, should drink some thin and warm Liquor going to bed, or a draught of toast and water.

2. Tender people should have those who lie with them, or are much about them, sound, sweet, and healthy.

3. Every one that would preserve health, should be as clean and sweet as possible in their houses, clothes and furniture.

II. 1. The great rule of *eating and drinking* is, To suit the quality and quantity of the food to the strength of our digestion; to take always such a sort and such a measure of food as fits light and easy to the stomach.

2. All pickled, or smoked, or salted food, and all high-seasoned is unwholesome.

3. Nothing conduces more to health, than abstinence and plain food, with due labour.

4. For studious persons, about eight ounces of animal food, and twelve of vegetable in twenty-four hours is sufficient.

5. Water is the wholesomest of all drinks; quickens the appetite, and strengthens the digestion most.

6. Strong, and more especially spirituous liquors, are a certain, though slow, poison.

7. Experience shews, there is very seldom any danger in leaving them off all at once.

8. Strong liquors do not prevent the miseries of a surfeit, nor carry it off so easily as water.

9. Malt liquors (except clear, small beer, or small ale, of due age) are exceeding hurtful to tender persons.

10. Coffee and tea are extremely hurtful to persons who have weak nerves.

III. 1. Tender persons should eat very light suppers; and that two or three hours before going to bed.

2. They ought constantly to go to bed about nine, and rise at four or five.

IV. 1. A due degree of *exercise* is indispensably necessary to health and long life.

2. Walking is the best exercise for those who are able to bear

POSTSCRIPT 1755

2. All violent and sudden passions dispose to, or actually throw people into acute diseases.
3. The slow and lasting passions, such as grief and hopeless love, bring on chronic diseases.
4. Till the passion, which caused the disease, is calmed, medicine is applied in vain.
5. The love of God, as it is the sovereign remedy of all miseries, so in particular it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And by the un-speakable joy and perfect calm, serenity, and tranquility it gives the mind, it becomes the most powerful of all the means of health and long life.

LONDON, June 11, 1747.

1. It was a great surprise to the Editor of the following Collection, that there was so swift and large a demand for it; that three impressions were called for in four or five years; and that it was not only re-published by the Booksellers of a neighbouring nation; but also inserted by parts in their public papers, and so propagated through the whole kingdom. This encouraged him carefully to revise the whole, and to publish it again, with several alterations, which it is hoped may make it of greater use to those who love common sense and common honesty.

2. Those alterations are still in pursuance of my first design, to set down cheap, safe, and easy medicines; easy to be known, easy to be procured, and easy to be applied by plain, unlettered men. Accordingly, I have omitted a considerable number, which though cheap and safe, were not so common or well known; and have added at least an equal number, to which that objection cannot be made; which are not only of small price, and extremely safe, but likewise easily to be found, if not in every house or yard, yet in every town, and almost every village throughout the kingdom.

3. It is because they are not safe, but extremely dangerous, that I have omitted (together with Antimony) the four *Heraclitus* medicines, Opium,* the Bark,* Steel,* and most of the preparations of Quicksilver. *Heraclitus* indeed! Far too strong for common men to grapple with. How many fatal effects have these produced even in the hands of no ordinary Physicians! With regard to four of these, the instances are glaring and undeniable. And whereas Quicksilver, the fifth, is in its native form as innocent as bread or water; has not the art been discovered, so to prepare it, as to make it the most deadly of all poisons? These, Physicians have justly termed edged Tools.

* Except in a very few Cases.

But they have not yet taught them to wound at a distance; and honest men are under no necessity of touching them, or coming within their reach.

4. Instead of these, I have once more ventured to recommend to men of plain, unbiased reason, such remedies as air, water, milk, whey, honey, treacle, salt, vinegar, and common English herbs, with a few foreign medicines, almost equally cheap, safe and common. And this I have done on that principle, whereby I desire to be governed in all my actions, "If whatsoever ye would that men should do unto you, the same do unto them."

5. At the request of many persons, I have likewise added plain definitions of most distempers, not indeed accurate or philosophical definitions, but such as are suited to men of ordinary capacities, and as may just enable them, in common simple cases, to distinguish one disease from another. In uncommon or complicated diseases, where life is more immediately in danger, I again advise every man without delay to apply to a Physician that fears God.

BRISTOL, Oct. 16, 1755.

Postscript 1760 London, Nov. 10, 1760.

DURING the observation and experience of more than five years, which have passed since the last impression of this Tract, I have had many opportunities of trying the virtues of the ensuing Remedies. And I have now added the word *Tried* to those which I have found to be of the greatest efficacy. I believe many others to be of equal virtue; but it has not lain in my way to make the trial.

In this course of time I have likewise had occasion to collect several other Remedies, tried either by myself or others, which are inserted under their proper heads. Some of these I have found to be of uncommon virtue, equal to any of those which were before published; and one, I must aver, from personal knowledge, grounded on a thousand experiments, to be far superior to all the other medicines I have known; I mean Electricity. I cannot but intreat all those who are well-wishers

to mankind, to make full proof of this. Certainly it comes the nearest an universal medicine, of any yet known in the world.

One grand advantage which most of these medicines have above those commonly used is this; you may be sure of having them good in their kind; pure, genuine, unsophisticated. But who can be sure of this, when the medicines he uses are compounded by an Apothecary? Perhaps he has not the drug prescribed by the Physician, and so puts in its place "what will do as well." Perhaps he has it; but it is stale and perished; yet "you would not have him throw it away. Indeed he cannot afford it." Perhaps he cannot afford to make up the medicine as the Dispensary directs, and sell it at the common price. So he puts in cheaper ingredients; and you take neither you nor the Physician knows what! How many inconveniences must this occasion! How many constitutions are ruined thereby! How many valuable lives are lost! Whereas all these inconveniences may be prevented, by a little care and common sense, in the use of those plain, simple Remedies, which are here collected.

Otley, April 20, 1780.

Since the last Correction of this Tract, near twenty years ago, abundance of objections have been made to several parts of it. These I have considered with all the attention which I was master of; and in consequence hereof, have now omitted many Articles, and altered many others. I have likewise added a considerable number of Medicines, several of which have been but lately discovered; and several (although they had been long in use) I had never tried before. But I still advise, "in complicated cases, or where life is in immediate danger, let every one apply without delay, to a Physician that fears God." From one who does not, by his fame ever so great, I should expect a curse rather than a blessing.

* * Most of those Medicines which I prefer to the rest, are now marked with an Asterisk.

**b) Prescriptions
A COLLECTION OF
RECEIPTS**

1. *Abortion, (to prevent.)*

1. WOMEN of a weak or relaxed habit should use solid food, avoiding great quantities of tea, and other weak, and watery liquors. They should go soon to bed, and rise early; and take frequent exercise, but avoid being over-fatigued.
 2. If of a full habit, they ought to use a spare diet, and chiefly of the vegetable kind, avoiding strong liquors, and every thing that may tend to heat the body, or increase the quantity of blood.
- In the first case, take daily half a pint of decoction of *Lignum Guaiarum*; boiling an ounce of it in a quart of water for five minutes.
- In the latter case, give half a drachm of powdered *Nitre*, in a cup of water-gruel, every five or six hours: in both cases she should sleep on a hard mattress with her head low, and be kept cool and quiet.

5. *A Quartan Ague.**

23. Apply to the suture of the head, when the fit is coming, *Wall July Flowers*, beating together leaves and flowers with a little salt. Keep it on till the hot fit is over. Repeat this, if need be.

43. Or, half a pint of *Turpentine*, twice a day.

44. Or, live a fortnight on boiled *Carrots* only. It seldom fails:

*45. Or, take an ounce of *Quicksilver* every morning, and a spoonful of *Soda Sulphureta*, or fifteen drops of *Elixir of Vitriol*, in a large glass of spring-water at five in the evening.—This has cured an inveterate *Asthma*.

46. Or, take from ten to sixty drops of *Elixir of Vitriol*, in a glass of water, three or four times a day.

† *Elixir of Vitriol* is made thus—Drop gradually four ounces of strong oil of vitriol into a pint of spirits of wine, or brandy:

† An insatiable desire of eating.

‡ An *Aches* is a difficulty of breathing from a disorder in the lungs. In the evening (or moist) *Aches*, the patient spits much.

11. *To cure Baldness.*

57. Rub the part morning and evening, with *emuls*, till it is red; and rub it afterwards with honey. Or, wash it with a decoction of *Bane-root*: Tried. Or, electrify it daily.

13. *Bleeding of a Wound.*

70. Make two or three tight *Ligatures* toward the lower part of each joint; slacken them gradually:

71. Or, apply tops of *Nettles* bruised:

72. Or, strew on it the *ashes* of a linen rag, dip in sharp *Vinegar* and burn:

*73. Or take ripe *puff-balls*. Break them warily, and save the powder. Strew this on the wound and bind it on. —This will stop the bleeding of an imputed [amputated] limb without any cautery.

74. Or take of *brandy*, two ounces, *Castile-sap*, two drachms, *Pot-ash*, one drachm. Scrape the soap fine and dissolve it in the brandy; then add the Pot-ash. Mix them well together, and keep them close stopp'd in a phial. Apply a little of this warmed to a bleeding vessel, and the blood immediately congeals.

24. Use *strong exercise*, (as riding or walking, as far as you can bear it) an hour or two before the fit. If possible, continue it till the fit begins. This alone will frequently cure:—Tried.

25. Or, apply to the wrists a plaster of *Turpentine*: or, of bruised *Pepper*, mix with *Treacle*.

26. Or, apply *oil of turpentine* to the small of the back, before the fit.

27. For a *Tertian* or *Quartan*, vomit with ten grains of *Ipecacuanha* an hour before the cold fit begins. Then go to bed, and continue a large sweat by *lensuade*, (that is, lemon, sugar, and water) for six or eight hours. This usually cures in three or four times. If it does not, use the *cold-bath* between the fits.

* That is, An *Aque* which misses two days; coming on *Monday* (suppose) and again on *Thursday*.

28. Or, take twenty grains of powdered *Saffron* before the fit, in a glass of white wine.

8. *Canine Appetite.*†

40. "If it be without vomiting, is often cured by a small bit of bread dipt in wine, and applied to the nostrils." Dr. Schomberg.

9. *The Asthma.*‡

41. Take a pint of *cold water* every morning washing the head therein immediately after, and using the *cold bath* once a fortnight.

*42. Or, cut an ounce of stick *Liquorice* into slices. Steep this in a quart of water, four and twenty hours, and use it, when you are worse than usual, as common drink. I have known this give much ease.

14. *Spitting Blood.*

*75. Take a tea-cupful of stewed *prunes*, at lying down, for two or three nights: Tried.

26. *A Cancer in the Breast.*†

*105. Of thirteen years standing, was cured by frequently applying *red poppy water*, *plantain*, and *rose water*, mix with *honey* of roses. Afterwards, the waters used alone perfected the cure.

106. Use the *cold bath*. (This has cured many.) This cured Mrs. Bates, of *Leicester-shire*, of a cancer in her breast, a consumption, a sciatica, and rheumatism, which she had near twenty years. She bathed daily for a month, and drank only water.

A bleeding cancer was cured by drinking twice a day, a quarter of a pint of the juice of *cleavers* or *goose-grass*, and covering the wounds with the bruised leaves.

† A *Cancer* is a hard, round, uneven, painful swelling, of a blackish or yellowish colour, the veins round which seem ready to burst. It comes commonly with a swelling about as big as a pea, which does not at first give much pain, nor change the colour of the skin.

Another bleeding cancer was cured by the following receipt:

Take half a pint of *small beer*. When it boils, dissolve in it an ounce and a half of *bees-wax*. Then put in an ounce of *hemp-lard*, and boil them together. When it is cold, pour the *beer* from it, and apply it, spread upon white leather. Renew it every other day. It brings out great blisters, which are to be washed with *sal prunella* dissolved in warm water.

Monsieur *Le Pelon* advises, "Dissolve four grains of *arsenic* in a pint of water. Take a spoonful of this, with a spoonful of *milk*, and half an ounce of *syrup of poppies*, every morning."

* Generally where *cold bathing* is necessary to cure any disease, water-drinking is so, to prevent a relapse.

207. If it be not broke, apply a piece of *sheet-lead*, beat very thin, and pricked full of pin-holes, for days or weeks, to the whole breast.—Purges should be added every third or fourth day.
208. Or, rub the whole breast morning and evening, with *spirits of harts-horn*, mix with oil.
209. Or, keep it continually moist with honey.
- *210. Or, take *horse-sparrows* and dry them by the fire, till they will beat to powder. Sift and infuse two drachms in two quarts of ale; drink half a pint every six hours, new milk warm.—It has cured many: Tried.
211. Or, apply *gerse-dove* and *celandine*, beat well together and spread on a fine rag. It will both cleanse and heal the sore.
212. Or, a posy of *wild-poppies*, flowers, leaves and stalks, changing it morning and evening: Or, scraped carrots.
213. Or, take *brimstone* [quicksilver] and *aque sulphurata*. (See No. 45.)—This has cured one far advanced in years.—Dr. Cheyne says, a total Aæs milk diet, about two quarts a day, without any other food or drink, will cure a confirmed cancer.

† These are a kind of warts, that grow on the inside of the horse's fore-legs.

31. Children.

225. To prevent the rickets, tenderness, and weakness, dip them in cold water every morning, at least till they are eight or nine months old.
- No roller should ever be put round their bodies, nor any stays used. Instead of them, when they are put into short petticoats, put a waistcoat under their frocks.
- Let them go bare-footed and bare-headed, till they are three or four years old at least.
- ‘Tis best to wean a child when seven months old. It should lie in the cradle at least a year.
- No child should touch any spirituous or fermented liquor, nor animal food, before two years old.

282. Or, turn a pint of skimmed milk with half a pint of small beer. Boil in this whey about twenty-five minutes, and two or three sprigs of *lycop*. Drink half over night, the rest in the morning. Do this, if needed, for two months daily.—This has cured in a desperate case: tried.
283. Or, take a *cote-liree* from the tripe-house ready dressed, two quarts of *new milk*, two ounces of *hartshorn shavings*, two ounces of *ringlets*, a quarter of a pound of *sugar-candy*, and a race of *ginger*. Put all these in a pot: and set them in an oven after the bread is drawn. Let it continue there till the oven is near cold; and let the patient live on this.—I have known this cure a deep consumption more than once.
284. Or, every morning cut up a little turf of fresh earth, and lying down, breathe into the hole for a quarter of an hour.—I have known a deep consumption cured thus:
285. “Mr. Masters, of Evesham, was so far gone in a consumption, that he could not stand alone. I advised him to lose six ounces of blood every day for a fortnight, if he lived so long; and then every other day; then every third day; then every fifth day, for the same time. In three months he was well.”—(Dr. Dister.) Tried.
286. Or, throw *frankincense* on burning coals, and receive the smoke daily through a proper tube into the lungs: tried.
287. Or, take in for a quarter of an hour, morning and evening, the steam of *white-rush* and *hees-teas*, boiling on a hot fire-shovel. This has cured one who was in the third stage of a consumption.
288. Or, the steam of sweet spirit of vitriol dropped into warm water:
289. Or, take morning and evening, a tea-spoonful of *white-peas* powdered and mixt with honey.—This cured one in less than a month, who was very near death.

Their drink should be water. Tea they should never taste, till ten or twelve years old. Milk, milk porridge, and water-gruel, are the proper breakfasts for children.

32. Chin-Cough, or Hooping-Cough.

226. Use the *cold bath* daily.
227. Or, rub the feet thoroughly with *hog-lard*, before the fire at going to bed, and keep the child warm therein: Tried.
228. Or, rub the back at lying down with *old rum*. It seldom fails.
229. Or, give spoonfuls of juice of *perry-royal*, mixt with brown *sugar-candy*, twice a day:
230. Or, half a pint of *milk*, warm from the cow, with the quantity of a nutmeg of *conserve of roses* dissolved in it every morning.
- *231. Or, dissolve a scruple of *salt of tartar* in a quarter of a pint of clear water: add to it ten grains of finely powdered *cochineal*, and sweeten it with loaf-sugar.

49. A Consumption.

277. *Cold bathing* has cured many deep consumptions: tried.
278. One in a deep consumption was advised to drink nothing but water, and eat nothing but water-gruel, without salt or sugar. In three months time he was perfectly well.
279. Take no food but new *butter-milk*, churned in a bottle, and *white bread*.—I have known this successful.
280. Or, use as common drink, *spring-water*, and *new milk*, each a quart; and *sugar-candy* two ounces.
281. Or, boil two handfuls of *sorrel* in a pint of whey. Strain it, and drink a glass thrice a day: tried.

290. Or, drink thrice a day two spoonfuls of juice of *water-cress*.—This has cured a deep consumption.

291. In the last stage, suck a healthy woman daily. This cured my Father.

For diet, use *milk* and *apples*, or *water-gruel* made with fine flour. Drink *yer-chesey*, *barley-water*, sharpened with *lemon-juice*, or *apple-water*.

So long as the tickling cough continues, chew well and swallow a mouthful or two, of a biscuit or crust of bread, twice a day. If you cannot swallow it, spit it out. This will always shorten the fit, and would often prevent a consumption.—See Extract from Dr. Tissot, page 33.

54. Corns (to cure.)

295. Apply fresh every morning the *yeast* of small beer, spread on a rag:
299. Or, after paring them close, apply bruised *ivy-leaves* daily, and in fifteen days they will drop out: tried.
300. Or, apply *chalk* powdered and mixt with water. This also cures warts.
301. Some corns are cured by a *pitch* plaster.
302. All are greatly eased by steeping the feet in hot water wherein *oatmeal* is boiled. This also helps dry and hot feet.

60. An Inveterate Cough.

217. Wash the head in *cold water* every morning:
218. Or, use the *cold bath*:—It seldom fails:
219. Or, peel and slice a large *turnip*, spread coarse sugar between the slices, and let it stand in a dish till all the juice drains down. Take a spoonful of this whenever you cough:
220. Or, take a spoonful of syrup of *harehound*, morning and evening: tried.

221. Or, take from ten to twenty drops of *Elixir of Itrid* [see p. 42], in a glass of water twice or thrice a day. This is useful when the cough is attended with convalescence, or relaxation of the stomach and lungs.

61. *A Pleuritic Cough.*

222. Powder an ounce of *ipernia-casi* fine. Work it in a marble mortar with the yolk of a new-laid egg. Mix them in a pint of white wine, and take a small glass every three hours.

69. *Drowsiness with a Dry Ear.*

225. Mix *Brandy* and *s rect oil*: dip black wool in this, and put it into the ear. When it grows dry, wash it well in brandy; dip it again.

70. *Drowsiness with a Head-ach and Buzzing in the Head.*

226. Peel a clove of garlic; dip it in honey, and put it into your ear at night with a little black wool. Lie with that ear uppermost. Do this, if need be, eight or ten nights. Tried.

73. *A Diabetes.*†

249. Drink wine boiled with ginger, as much and as often as your strength will bear. Let your drink be milk and water. All milk-meats are good.

250. Or, drink three or four times a day a quarter of a pint of alum possets, putting three drachms of alum to four pints of milk. It seldom fails to cure in eight or ten days. (Dr. MEAD.)

251. Or, infuse half an ounce of *cantharides* in a pint of *Elixir of Itrid*. Give from fifteen to thirty drops in *Bristol's water*, twice or thrice a day.

368. Or, grated *rhubarb*, as much as lies on a shilling, with half as much of grated *nutmeg*, in a glass of white wine, at lying down every other night: tried.

369. Or, take four drops of *laudanum*, and apply to the belly a poultice of *turneasard* and *red roses* boiled in *milk*.

370. In a *Dysentery*, the worst of all fluxes, feed on *rice*, *salop*, *sug*, and sometimes *beef-tea*; but no flesh.

371. To stop it, take a spoonful of *suet* melted over a slow fire. Do not let blood.

372. Or A person was cured in one day, by feeding on *rice-milk*, and sitting a quarter of an hour in a shallow tub, having in it warm water three inches deep.—See Extract from Dr. Tissot, page 125.

119. *The Gout in the Stomach.*

374. "Dissolve two drachms of *Pencote-tracle* in a glass of *mountain-wine*. After drinking it, go to bed. You will be easier in two hours, and well in sixteen." (Dr. Dixer.)

*375. Or, boil a pupill § of *tansy* in a quarter of a pint of *mountain-wine*. Drink it in bed. I believe this never fails.

*376. To prevent its return, dissolve half an ounce of *gum gaudium*, two ounces of *sal volatile*. Take a tea-spoonful of this every morning in a glass of spring-water.

Or This helps any sharp pain in the stomach.—Dr. Bierhaave.

N.B. I knew a gentleman who was cured many times by a large draught of *cold water*.

122. *The Gravel.*

381. Eat largely of *Spinach*:

382. Or, drink largely of warm water sweetened with *honey*:

383. Or, of *pellitory of the wall* tea, so sweetened:

74. *The Drop.*‡

252. Use the *cold bath* daily, after purging:

253. Or, rub the swelled parts with *soiled* [salad] *oil* by a warm hand, at least an hour a day. This has done wonders in some cases.

254. Or, cover the whole belly with a large new sponge dipped in strong lime-water, and then squeezed out. This bound on often cures, even without any sensible evacuation of water.

255. Or, apply green *dock-leaves* to the joints and soles of the feet, changing them once a day.

* A *far-ters* is a frequent and large discharge of pale and watery urine, attended with a constant thirst, and a wasting of the whole body.

‡ A *drop* is a preternatural collection of water in the head, breast, belly, or all over the body. It is attended with a continual thirst. The part swelled pits if you press it with your fingers. The urine is pale and little. [A liquid water from springs at Cullion containing iron and sulphur. Formerly used for diseases of the lungs.]

89. *Hot or Sharp Itchings.*

294. Apply a few drops of double-refined sugar, melted in *brandy*—tried.

295. Or, boil a handful of *Bramble-leaves* with a little *alum* in a quart of spring-water, to a pint. Drop this frequently into the eye. This likewise speedily cures cankers or any sores.

296. Or, lay a thin slice of *raw beef* on the nape of the neck: tried.

127. *A Bloody Flux.*

365. Apply a suppository of linen dipped in *Aqua Vitæ* [Brandy].

366. Or, drink *cold water*, as largely as possible, taking nothing else till the flux stops:

367. Or, take a large *apple*, and at the top pick out all the core, and fill up the place with a piece of *honey-comb*, (the honey being strained out,) roast the apple in embers, and eat it, and this will stop the flux immediately:

384. Or, infuse an ounce of *wild parsley-seeds* in a pint of *white wine* for twelve days. Drink a glass of it fasting, three months. To prevent its return, breakfast for three months on *agimony tea*. It entirely cured me twenty years ago, nor have I had the least symptom of it since.

126. *The Head-ach.*

390. Rub the head for a quarter of an hour: tried.

391. Or, be *electrified*: tried.

392. Or, apply to each temple the thin yellow rind of a *lemon*, newly pared off.

393. Or, pour upon the palm of the hand a little *brandy*, and some *zest** of *lemon*, and hold it to the forehead: or, a little ether:

394. Or, if you have catched cold, boil a handful of *rosemary* in a quart of water. Put this in a mug, and hold your head (covered with a napkin) over the steam, as hot as you can bear. Repeat this till the pain ceases: tried.

395. Or, snuff up the nose *camphorated spirits of lavender*:

396. Or, a little juice of *horse radish*.

* Zest is the juice of the peel squeezed out.

134. *The Hiccup, (to prevent.)*

413. Infuse a scruple of *musk* in a quart of *mountain-wine*, and take a small glass every morning.

141. *The Itch [Scabies].*‡

439. Wash the parts affected, with *strong rum*: tried.

440. Or, anoint them with *black soap*; but wash it off soon.

*441. Or, steep a shirt half an hour in a quart of water, mixed with half an ounce of powdered *ermite*. Dry it slowly, and wear it five or six days. Sometimes it needs repeating: tried.

442. Or, mix powder of white hellebore with cream for three days. Anoint the joints three mornings and evenings.—It seldom fails.

443. Or, beat together the juice of two or three lemons, with the same quantity of oil of roses. Anoint the parts affected. It cures in two or three times using.

• This dispenser is nothing but a kind of very small lice, which burrow under the skin. Therefore insect medicines are absolutely useless.—Is it possible any Physician should be ignorant of this?

151. Lunacy.

468. Give decoction of agrimony four times a day:

469. Or, rub the head several times a day with vinegar, in which ground-ivy leaves have been infused;

470. Or, take daily an ounce of distilled vinegar;

471. Or, boil juice of ground-ivy with sweet oil and white wine into an ointment. Shave the head, anoint it therewith, and clasp it in warm every other day for three weeks. Bruise also the leaves and bind them on the head, and give three spoonfuls of the juice warm every morning.

• This generally cures insensibly.

The juice alone, taken twice a day, will cure.

472. Or, de-trifly: tried.

177. To one Poisoned.

549. Give one or two grains of distilled verdigrease; it vomits in an instant.

550. Let one poisoned by arsenic dissolve a quarter of an ounce of salt of tartar in a pint of water, and drink every quarter of an hour as much as he can, till he is well.

551. Let one poisoned by opium take thirty drops of Elixir of Vitriol in cold water, every quarter of an hour, till the drowsiness or wildness ceases:

552. Or, a spoonful of lemon-juice.

553. Let one poisoned with mercury sublimate dissolve an ounce of salt of tartar in a gallon of water, and drink largely of it. • This will entirely destroy the force of the poison, if it be used soon.

554. Nothing cures the African poison, but a decoction of the roots of the sensitive plant.

178. Polypus in the Nose.

555. Powder a lump of alum, and snuff it up frequently. Then dissolve powdered alum in brandy; dip lint therein, and apply it at going to bed.

183. The Quinsy.

565. Apply a large white-bread toast, half an inch thick, dipped in brandy, to the crown of the head, till it dries:

566. Or, swallow slowly white rose-water, mixed with syrup of mulberries: tried.

567. Or, juice or jelly of black currants, or decoction of the leaves or bark:

• The Quinsy is a fever attended with difficulty of swallowing, and often of breathing.

190. A Rupture.

590. Foment with hot aqua vitae [brandy] for two hours:

591. Or, take agrimony, spleenwort, Schreber's seal, strawberry-leaves, a handful of each; pick and wash them well; stamp, and boil them two hours, in two quarts of white wine in a vessel close stopp'd. Strain, and drink a large glass of this every morning, and an hour after, drink another. It commonly cures in a fortnight. A good truss mean time is of great use, and perhaps the only thing to be depended on.

592. "I place," says Dr. Ricciere, "a broad plank sloping from the side of the bed to the ground. On this I lay the patient upon pillow, with his head downward. Then I foment the part for half an hour, with cloths four times doubled, steeped in cold water, gently touching it with my fingers. Afterwards I bind on it, many times doubled, a cloth shaped like a triangle, wet in cold water. —The gut is generally restored to its place in a few hours. If not, I repeat the operation twice a day, and in two or three days the disease is cured."

192. A Windy Rupture.

594. Warm cow dung well; spread it thick on leather, strewing some cumin seeds on it, and apply it hot. When cold, put on a new one. It commonly cures a child (keeping his bed) in two days.

221. Pain in the Stomach from bad Digestion.

666. Take fasting, or in the fit, half a pint of camomile-tea.

Do this five or six mornings:

667. Or, drink the juice of half a large lemon, or sweet orange immediately after dinner, every day.—Dr. Maud.

668. Or, from ten to twenty drops of Elixir of Vitriol in sage-tea, twice or three a day:

669. Or, in the fit, a glass of vinegar:

670. Or, take two or three tea-spoonfuls of Stomachic tincture, in a glass of water, thrice a day.

• The tincture is made thus: Gratiola root sliced, one ounce; orange peel dried half an ounce; cardinal, fifteen grains; of proof-irons, one pint; in three or four days it is fit for use.—This is useful in all disorders that arise from a relaxed stomach.

2. WESLEY'S LETTERS

a) *John Wesley's Letters*

To Thomas White

While was at Newcastle. Wesley was a true Temperance reformer, and his *Word to a Drunkard* is one of the most powerful avails on strong think ever written. See *Works*, xl. 159-71.

Dear Tonny.—Distilled liquors have their use, but are infinitely overbalanced by the abuse of them; therefore, wrote it in my power, I would banish them out of the world.

It is no wonder that young men should be ruined who connected himself with that *reckless bill bude*. In London I expect every one out of our Society who has anything to do with it. Whoever endorses a bill (that is, promises to pay) for more than he is worth is either a fool or a knave. —I am, dear Tonny, your affectionate brother.

b) *To the Printer of the "British Gazette"*

This letter and those of September 25 and October 3 show Wesley's concern for the health of the nation. His exertion in London bear witness to the pains that the veteran took to make good his position; and the spirit in which the controversy was conducted in the *British Gazette* reflects credit on all parties. Wesley's letters on October 21 to Adam Clarke show what importance the old evangelist attached to the correspondence. We owe the copies of the three letters to the good offices of the Rev. Charles Fawley.

Bristol, November, September 7, 1799.

1. In the reign of King James I an Act of Parliament was made prohibiting the use of that pernicious drink called *sherry*. This Act has ever been repealed. But in process of time it has been forgotten, and the poison re-introduced again. It has continued in use ever since; and that upon a general supposition, (1) that it was very wholesome, greatly promotive of health, and (2) that malt drink would not keep without it.

2. On these suppositions the use of it has not only continued, but much increased during the present century. I have lived in this town (Whitechurch in Shropshire), said a gentleman to me some time since, 'above forty years, and have all that time knew much malt drink. I use just the same quantity of hops that I did forty years ago; but most of my neighbours use four times as much now as they did then.'

3. Nearly the same has been done in other counties, Yorksire and Lincoln-shire in particular. Forty years ago, I well remember, all the ale I tasted there had a soft, sweetish taste, such as the decoration of barley will always have if it be unfermented by bitter herbs. So it had two or three thousand years ago, according to the account in Ovid, who, speaking the manner wherein Bacchus entertained Jupiter, says *Bitter Dulce dedit, lesa quod coacta paleata*; whereas all the Yorkshires as well as in other counties is now quite harsh bitter.

¹ *Mitochondria*, p. 450: of the beer something sweet to drink, she had prepared from parched malt.

4. But may it not be asked 'whether this is not a change for the better, seeing hops are so exceeding wholesome a plant?' Are they so? Why, then, do physicians almost with one voice forbid their patients the use of malt drink, particularly all that are infected with the scurvy or any distemper related to it? Do not they know there is not a more powerful anti-convulsive in the world than wort—that is, unboiled decoction of malt? What a demonstration is this that it is the addition of hops which turns this excellent medicine into poison! And who does not know that *wort*, unboiled malt drink, is an excellent medicine both for the scut and stone?

But will any physician in his senses recommend the common malt drink to one that is ill or subject to those diseases? Why not? Because there is no drink that more directly tends to breed and increase both one and the other.

5. But whether hops are wholesome or no, are they not necessary to prevent malt drink from turning sour? I never doubted of it. It has passed for an incontrovertible truth ever since I was in his world. And yet it is a substantial palpable falsehood as ever was imposed upon mankind. Any one may in a short time be convinced of this by his own senses. Make the experiment yourself. Draw any quantity of malt, add hops to one half of this, and none to the other half. Keep them in the same cellar three or six months, and then eat without hops, will keep just as well as the other. I have made the experiment at London, one barrel had no hops, the other had. Both were brewed with the same malt, and exactly in the same manner. And after six months that without hops had kept just as well as the other. But what bitter did you infuse in the tun of it? No bitter at all. No bitter is necessary to preserve ale, any more than to preserve either wine. I look upon the malter of hops to be a mere hanging upon the ground people of England; indeed, as eminent an one in the whole nation as the man's settling into that bottle was on the people of London.

6. However, are they not necessary on another account—namely, to revolve the public revenue? Does not the tax upon hops bring in two or three hundred thousand pounds yearly into the Exchequer? Perhaps it does. And yet it may be not an advantage but a loss to the nation. So it certainly is if it breeds and increases gouty and mortal diseases, and thereby destroys every year thousands of His Majesty's subjects. May not gold be bought too dear? Are not one hundred thousand lives worth more than two hundred thousand pounds? Each of those men, had this poison been kept out of his reach, had he lived out all his days, would probably have paid more yearly in other taxes than he paid for leave to put himself out of the world.

Oh that someone had the honesty and courage to inform His Majesty of this! Would the most benevolent Prince in Europe desire or covet to have the lives of his subjects for money? Nay, but in fact, it is selling them for nought, and taking no money for them; i.e. it is evident, upon the whole of the account, that nothing at all is gained thereby. For it is certain more money is lost by shortening the lives of so many citizens (seeing the Ale [sic] [not less] than all the hop tax through the nation amounts to).

² *Mitochondria*, p. 450: of the beer something sweet to drink, she had prepared from parched malt.

7. 'But do not many physicians, most of whom are now alive, and some of them of considerable note, affirm hops to be exceeding wholesome?' and that both in their conversations and writings? They certainly do; but who can imagine that they believe themselves when they talk so? If they did, would they always, would they not prescribe malt drink to their gouty or rheumatic patients? But they do not; because they know, however, good wort might be for them, and hops to it and it communes poison. Deny this when dare. With what face, then, can any man of character afford them to be wholly sane? But, whether they are necessary for raising money or not, certainly they are not necessary for preserving health. This will keep for six or twelve months just as well without hops as with them.

8. Yet we must not suppose that any arguments whatever, which ever were or can be used, will have any weight in this case with the planters or sellers of hops or those that are connected with them. They have a ready answer in the strongest reasons that can be advanced on this head (although they may not always see it expedient to speak out): 'Sir, by this means we get our wealth.' And is it not easy for them to procure indulgences even to plead for them when the *craft is in danger*? When, therefore, we make observations of this kind, all which can be expected is that a few sensible men, who are neither blinded by interests nor carried away by popular clamour, will attend to the voice of reason, and be persuaded to save their money and preserve the health of their families.

C)

To the Editor of 'Lloyd's Evening Post'

The long war and the poor harvests had caused much scarcity, and prices had risen to such an extent as to cause acute distress. Wesley spent part of December 31 in prayer, 'leaving Friday evening at the hospice of the poor.' At Levensham on January 10, 1723, he revised and enlarged this letter and published it as a pamphlet. The same letter was sent to the *Lord Mayor* on December 19. See *Journal*, v. 495; and letter of January 11, 1723.

Doway, December 9, 1723.

SIR.—Many excellent things have been lately published concerning the present scarcity of provisions. And many causes have been assigned for it; but is not something wanting in most of those publications? One writer assigns one cause, another one or two more, and strongly insists upon them. But who has assigned all the causes that manifestly concur to produce this melancholy effect? at the same time pointing out how each particular cause affects the price of each particular sort of provision?

I would willingly offer to candid and benevolent men a few hints on this important subject, proposing a few questions, and adding to each what seems to be the plain and direct answer,

I. 1. I ask first, Why are thousands of people starving, perishing for want, in every part of England? The fact I know: I have seen it with my eyes in every corner of the land. I have known those who could only afford to eat a little coarse food every other day. I have known one picking up striking sprats from a dunghill and carrying them home for herself and her children. I have known another gathering the bones which the dogs had left in the streets and making

John W'ry's Letters [C] cont.

truth of them to prolong a wretched life. Such is the case at this day of multitudes of people in a land flowing, as it were, with milk and honey, abounding with all the necessities, the conveniences, the superficies of life!

Nay, why is this? Why have all these nothing to eat? Because they have nothing to do. They have no meat because they have no work.

2. But why have they no work? Why are so many thousand people in London, in Bristol, in Norwich, in every county from one end of England to the other, utterly destitute of employment?

Because the persons who used to employ them cannot afford to do it any longer. Many who employed fifty men now scarce employ ten. There who employed twenty now employ one or none at all. They cannot, as they have no vent for their goods, feed now bearing so high a price that the generality of people are hardly able to buy anything else.

3. But to descend from generals to particulars. Why is bread born so dear? Because such immense quantities of it are continually consumed by distilling. Indeed, an eminent distiller near London, hearing that, warmly replied, 'Nay, my partner and I generally distill but a thousand quarters of corn a week.' Perhaps so. Suppose five-and-twenty distilla in and near the town consume each only the same quantity. Here are five-and-twenty thousand quarters a week—that is, about twelve hundred and fifty thousand quarters a year—consumed in and about London! Add the distillers throughout England, and leave we not reason to believe that half of the wheat produced in the kingdom is every year consumed, not by so bareless a way as throwing it into the sea, but by converting it into deadly poison—poison that naturally destroys, not only the strength and life, but also the morals of our countrymen!

'Well, but this brings in a large revenue to the King.' Is this an equivalent for the lives of his subjects? Would His Majesty sell an hundred thousand pounds yearly to Algiers for four hundred thousand pounds? Surely, no. Will he, then, sell them for that sum to be butchered by their own countrymen? 'But otherwise the swine for the Navy cannot be fed.' Not unless they are fed with human flesh; not unless they are fattened with human blood? O tell it not in Constantinople that the English raise the royal revenue by selling the blood and flesh of their countrymen!

4. But why are oats so dear? Because there are four times the horses kept (to speak within compass), for coaches and chaises in particular, than were some years ago. Unless, therefore, four times the oats grew now as grew then, they cannot be at the same price. If only twice as much is produced (which perhaps is near the truth), the price will naturally be double to what it was.

As the dearness of grain of one kind will naturally raise the price of another, so whatever causes the draining of wheat and oats must raise the price of barley too. To account, therefore, for the dearness of this we need only remember

what has been observed above, although some particular causes may concur in producing the same effect.

5. Why are beef and mutton so dear? Because most of the considerable farmers, particularly in the northern counties, who used to breed large numbers of sheep or horned cattle, and frequently both, no longer trouble themselves with either sheep or oxen, as they can turn their hand to far better account by breeding horses alone. Such is the demand, not only for coach- and chaise-horses, which are bought and destroyed in incredible numbers; but much more for heavy horses, which are yearly exported by hundreds, yes thousands, to France.

6. But why are pork, poultry, and eggs so dear? Because of the monopolizing of farms, as mischievous a monopoly as was ever yet introduced into those kingdoms. The land which was formerly divided among ten or twenty little farmers and enabled them comfortably to provide for their families is now generally engrossed by one great farmer. One man farms an estate of a thousand acres, which formerly maintained ten or twenty. Every one of these little farmers kept a few swine, with some quantity of poultry; and, having little money, was glad to send his bacon, or pork, or fowls and eggs, to market continually. Hence the markets were plentifully served, and plentifully created throats; but at present the great gentlemen farmers, are above attending to these little things. They breed no poultry or swine unless for their own use; consequently they send none to market. Hence it is not strange if two or three of these living near a market town occasion such a scarcity of these things as revenging the former supply that the price of them will be double or triple to what it was before. Hence (to instance in a small article) in the same town, where within my memory eggs were sold eight or ten a penny, they are now sold six or eight a gross.

Another cause why beef, mutton, pork, and all kinds of victuals are so dears is luxury. What can stand against this? Will it not waste and destroy all that taste and art can produce? If a person of quality will boil down three dozen of meat's tongues to make two or three quarts of soup (and so proportionably in other things), what wonder if provisions fail? Only look into the kitchens of the great, the nobility, and the gentry, almost without exception (considering with that the use of the peasant-treats upon the лиц of the courtier), and when you have observed the amazing waste which is made there, you will no longer wonder at the scarcity, and consequently dearness, of the things which they use so much art to destroy.

7. But why is land so dear? Because on all these accounts gentlemen cannot live as they have been accustomed to do, without increasing their income, which most of them cannot do but by raising their rents. The farmer, paying an higher rent for his land, must have an higher price of the produce of it. This again tends to raise the price of land. And so the wheel goes round.

8. But why is it that not only provisions and land but wealth everything else is so dear? Because of the enormous taxes which are laid on almost everything that can be named.

Not only abundant taxes are raised from earth and fire and water, but in England the ingenious statesmen have found a way to tax the very light! Only one element remains, and surely some man of honour will ere long contrive to tax this also. 'For how long shall the saucy air blow in the face of a gentleman, may a lord, without paying for it?

9. But why are the taxes so high? Because of the national debt. They must be while this continues. I have heard that the national expense in the time of peace was sixty years ago three millions a year. Now the bare interest of the public debt amounts to above four millions. To rate which, with the other expenses of government, those taxes are absolutely necessary.

If. Here is the evil. But where is the remedy? Perhaps it exceeds all the wisdom of man to tell. But it may not be amiss to offer a few hints even on this delicate subject.

1. What remedy is there for this sore evil? Many thousand poor people are starving. Find them work, and you will find them meat. They will then earn and eat their own bread.

2. But how shall their masters give them work without ruining themselves? Procure vent for it, and it will not hurt their masters to give them as much work as they can do; and this will be done by striking the price of provisions, for then people will have money to buy other things too.

3. But how can the price of wheat be reduced? By prohibiting for ever that bane of health, that destroyer of strength, of life, and of virtue, distilled. Perhaps this alone will answer the whole design. If anything more be needful, may not all starch be made of rice, and the importation of this as well as of wheat be encouraged?

4. How can the price of oats be reduced? By reducing the number of horses. And may not this be effectually done (1) by laying a tax of ten pounds on every horse exported to France; (2) by laying an additional tax on gentlemen's carriages. Not so much for every wheel (braced, shamed, partially), but ten pounds yearly for every horse. And these two taxes alone would nearly supply as much as is now given for leave to poison this legal subjects.

5. How can the price of beef and mutton be reduced? By increasing the breed of sheep and horned cattle. And this would be increased sevenfold if the price of horses was reduced, which it surely would be half in half by the method above mentioned.

6. How can the price of pork and poultry be reduced? First, by letting no latins of above an hundred points a year. Secondly, by repressing luxury, either by example, by laws, or bolts.

7. How may the price of land be reduced? By all the methods above named, all which tend to lessen the expense of housekeeping; but especially the last, restraining luxury, which is the grand source of poverty.

8. How may the taxes be reduced? By discharging half the national debt, and so saving at least two millions a year. How this can be done the wisdom of the great council of the land can best determine—I am, sir,

Your humble servant,

d) John Wesley's Letters

To William Pitt, First Lord of the Treasury

Pitt had become Prime Minister in December 1783, at the age of twenty-four, and had an overwhelming majority in the General Election of 1786. Wesley's counsels about how wisely he was concerned for the best interests of the country. See letter in July 1790 to Wilberforce for Wesley's reference to Pitt's friendship with him.

Bath, September 6, 1790.

Sir.—Your former goodness, shown to one of my relations recommending to your notice an old friend, Lieutenant Welsh, On my mentioning formerly some of his services to Lord North, his lordship was pleased to order him £50 a year. But as it has since been reduced, it is hardly a maintenance for himself and his family. If you would be so good as to remember him in this or any other way, I should esteem it a particular favour.

Will you excuse me, sir, for going out of my province by hinting a few things which have been long upon my mind? If those hints do not deserve any further notice, they may be forgiven and forgotten.

New taxes must undoubtedly be imposed; but may not more money be produced by the old ones? For instance: 1. When the land tax is four shillings in the pound, I know some towns which pay regularly seven- or five-pence. I know one town where they pay one penny in the pound. Is there no help for this?

2. As to window tax: I know a gentleman who has near a hundred windows in his house; he told me he paid for twenty.

3. The same gentleman told me, 'We have above an hundred men servants in this town, but not above ten are paid for.'

4. I firmly believe that in Cornwall alone the King is defrauded of half a million yearly in customs. What does this amount to in all Great Britain? Surely not so little as five millions. Is there no way of extorting those ungrateful scoundrels?

5. Servants of distillers inform me that their masters do not pay for a fourth part of what they distill. And this duty last year (for I am highly informed) amounted only to £2,000,000. But have not the scoundrels distilled this year cost 20,000 lives of His Majesty's liege subjects? Is not, then, the blood of these men wilfully forfeited for £2,000,000? not to say anything of the emonies of wretchedness which has been occasioned thereby; and not to suppose that these poor wretches have any souls! But for consider money alone, is the king a gatherer of an honest poor? To say nothing of many millions of quantities of coin destroyed, which if exported would have added more than £100,000 to the revenue, he'll consider, 'Dost thou pay no taxes?' So that by the death of 20,000 persons yearly

this computation is far under the mark), the revenue loses far more than it gains.

But I may urge another consideration to you. You are a man. You have not lost human feelings. You do not love to drink him in blood. You are a son of Lord Chatham. Roy, if I mistake not, you are a Christian. Dare you, then, sustain a sinking nation? Is the God whom you serve able to deliver from ten thousand enemies? I believe He is; nay, and you believe it. O may you fear nothing but displeasing Him!

May I add a word on another head? How would your benevolent heart rejoice if a stop could be put to that scandal of the English navigation, suicide!¹

The present law against it avails nothing; for every such murderer is brought in *non compos*. If he was a poor man, murder among the Spartan matrons was stopped at once? By ordering that at the hands of every woman that killed herself should be disengaged naked through the streets of the city. Would it not have the same effect in England, if an Act of Parliament were passed repealing all other acts and appointing that every self-murderer should be hanged in chains?

Suppose your influence could prevent suicide by this means, and disabusing by making it felony, you would do more service to your country than any Prime Minister has done these hundred years. Your name would be precious to all true Englishmen as long as England continued a nation. And, what is infinitely more, a Greater Monarch than King George would say to you, 'Well done, good and faithful servant.'

I earnestly commit you to His care, and am, sir, your willing servant,

To Joseph Taylor

e) Bath [London], November 11, 1790.

My Dear Brother—I am not afraid of your doing too little; but of your doing too much, rather by preaching offence than your strength will yet bear or by speaking too long of too much. Our preachers have a great need of temperance in preaching as in eating or drinking; otherwise our blind enemy will carry his point, and soon disable us from preaching at all.

I hope my dear friends Mr. Smith and his wife² continue in the good way; and that you still earnestly exert all the believers to go on to perfection.—I am, dear Joseph,

Yours affectionately friend and brother,
John Fletcher. Bath;

PS.—I have nearly finished Mr. Fletcher's *Laws*; now let Brother Walkinson and You profit yourselves with procure as many subscribers as you can.

¹ See letter of Feb. 10, 1777.
² See letter of Oct. 3, 1790.

To Joseph Benson f)

Graham, November 16, 1790.

DEAR Joseph.—If any leader oppose you, see your remedy, —put another in his place; nay, if in does not join heart and hand; for 'he that gathereth not with you scattereth.' 'The Word to a Sinner' is plain and home, and has done much good in these parts.¹

Taking opinion is full as bad as taking drunks. It equally hurts the understanding, and is if possible more pernicious to the health than even sin or brawny. None should touch it if they have the least regard either for their souls or bodies.

I really think you are in the right. It is better to help Robert Wilkinson where he is than to burthen the tales within additional weight. But then what shall we do? We have no supernumerary preachers. See if you can do anything with Edward Jackson!—I am, dear Joseph, Yours affectionately,

¹ See letters of Nov. 7 and Dec. 24, determine whether he shall continue.

¹ Deacon replied on Dec. 17, with them the whole year. He was admitted on trial and appointed to Jane in recruiting habitations." Luke xi. 9.

² Robert may we gain by hunting our neighbour in his body. Therefore we may not sell any ill thing which tends to impure health. Such is, evidently, all that hunt flies, com monly called damps, or epidemic liquors. It is true, there may have a place in medicine; they may be of use in some bodily distress; although there would rarely be occasion for them here; yet in practice and tell them only for this end may keep their conscience clear. But who will buy? Who, indeed, can them only for this end? Do you know ten such distillers in England? Then excuse me. They all will sell them in the common way to any that will buy, as poisoners generally sell their poisons. His Master's subjects by themselves, neither do they care for fly or spate. They drive them to tell the sheep. And what is their gain? Is it not the blood of these men? Who then will buy their large estates and emoluments adjacent? A sum is in the minds of them: the size of said estates to the service, the number the inhabitants of them. The sum of said land in their parishes, their walls, their gates, offices that stand in the ordinatum, bell, flood, flood in there, a fine foundation, the floor, the walls, the roof, are stoned with blood and rancid filth, hope. Oh how many of them, though they left them in states and fine houses, and fair and sumptuous every day, care then hope to deliver down thy fields of blood to the third generation? Not so! for here is a glass in hand!

WESLEY'S SERMONS

STERNTON L.

a) THE USE OF MONEY

"*I say unto you, Make to yourselves friends of the minimum of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.*" Luke xi. 9.

4. Rather may we gain by hunting our neighbour in his body. Therefore we may not sell any ill thing which tends to impure health. Such is, evidently, all that hunt flies, commonly called damps, or epidemic liquors. It is true, there may have a place in medicine; they may be of use in some bodily distress; although there would rarely be occasion for them here; yet in practice and tell them only for this end may keep their conscience clear. But who will buy? Who, indeed, can them only for this end? Do you know ten such distillers in England? Then excuse me. They all will sell them in the common way to any that will buy, as poisoners generally sell their poisons. His Master's subjects by themselves, neither do they care for fly or spate. They drive them to tell the sheep. And what is their gain? Is it not the blood of these men? Who then will buy their large estates and emoluments adjacent? A sum is in the minds of them: the size of said estates to the service, the number the inhabitants of them. The sum of said land in their parishes, their walls, their gates, offices that stand in the ordinatum, bell, flood, flood in there, a fine foundation, the floor, the walls, the roof, are stoned with blood and rancid filth, hope. Oh how many of them, though they left them in states and fine houses, and fair and sumptuous every day, care then hope to deliver down thy fields of blood to the third generation? Not so! for here is a glass in hand!

¹ See letter of Oct. 11, 1777.

² See letter of Oct. 3, 1790.

very thing has confirmed others in the neglect; if not contempt of the ordinances of God,—so wretchedly abused, to undermine and overthrow the very end they were designed to establish.

4. But of all the means of grace there is scarce any evening which men have run into greater extremes, than that which our Lord availed in the Above-mentioned words. I mean religious

b) SEMINARIO UNO LORAS SENSIBILIDADES EN LA MONTAÑA

¶ Moreover when ye fast, let not as the hypocrites, of a and
contumacious: For they disfigure their faces, that they
may appear unto men to fast. Verily I say unto you,
They have their reward.
¶ But thine, when thou fastest, anoint thy head, and wash
thy face;

"**That shall appear not unto men to first, but unto thy Father which is in secret: And thy Father, which is in secret, shall reward them openly.**" Matthew vi. 10-11.

1. It has been the endeavour of Satan, from the beginning of the world, to put a snare what God hath joined together to separate man from outward religion; to set one of these at variance with the other. And herein he has not with no small success among those who were "ignorant of his devices."

Many, in all ages, having a zeal for God, but not according to knowledge, have been studiously attached to the "lightness of the law," the preference of outward duties, "the righteouslye time shoulde readeles of inward lightnesse," the righteouslye new shoulde not be cast by faith. And many have run into the opposite extreme, disregarding all outward duties, perhaps even

“speaking evil of the law, and judging the law,” so far as it concerns the performance of them.

2. It is by this very device of Satan, that faith and works have been often set at variance with each other. And many who had a real zeal for God, late, but from being the necessary means on their hand. Some have manifested faith to the utter exclusion of good works, not only from being the cause of our justification, (for we know that a man is justified freely by the imputation, which is in Jesus,) but from being the necessary redemption, which is from having any place in the religion of Jesus Christ. Others, eager to avoid this dangerous mistake, have run as much far for the contrary way’s, and either maintained

them) on the fourth and fifth days of the week, (Wednesday and Friday,) throughout the year; on which they took no sustenance till three in the afternoon, the time when they

4. Nearly related to this, is what our Church seems peculiarly to mean by the term *abstinen^e*; which may be used when we speak of the *fasting* or *abstinence* of *children* or *adults* *weekends*.

mer, nor with the who whir he drank, (a daily function
of which the King had appointed for them,) to eat and water
oblati, of the prince of the eunuchs, puite to fast and water
to drink. (Bald. l. 4. sec.) Perhaps from a mistaken imita-
tion of this night springing the very ancient custom of abstaining
from flesh and wine during such times as were set apart for
fasting and abstinence—if it did not rather arise from
supposition that those were the most pleasant food, and those

C) **THE CHURCH AS IMPROVING OUR NEIGHBOURHOOD**
believe that it was proper to use what was known, preventing us from times of solemn approach to God.

11. But here let me guard you against one mistake.
Never attempt to repro-
duce for an indisputable maxim, "Never attempt to repro-

"A man when he is intoxicated will drink." "Reproof, it is said, is then thrown away, and can have no good effect. I have done so, say so. I have seen not a few clear instances of the contrary. Take one: Many years ago, passing by a man in Memphis who was so drunk he could hardly stand, I put a paper into his hand. He looked at it, and said, "A Word—a Word to think back;—that is me.—Sir, I am wrong!—I know I am wrong—pray let me talk a little with you." He held the hand a full half-hour: And I believe he got drunk no more.

"I beseech you, brethren, by the mercies of God, to be instant in prayer for drunkards. I have compassion on them! Be instant with them in soul and out of season! Let not shame, or fear, or men, prevent your pulling these brands out of the burning

Many of them are sent unto me,
For as they see their evil plight
That they are in.

but they despair : they have no hope of escaping out of it
and they sink into it still deeper, because none else has any like
for them in sinners of every other sort," said a reverent
Cleghorn, " who I frequently have known converted to God. I
an individual standard I have never known converted." But
I have known five hundred, perhaps five thousand. " No
one who reads these words," Then hear thou the voice
of the Lord. I have a message from God unto these sinning
Titans with the world. Call me away thy hope. I have
foreseen these. If so that these there he no help it is

[I will not say in any Christian country, but] in any civilized state, "O, it brings in a considerable sum of money to Government!" True, but is it wise to harter men's lives for money? Surely, that gold is bought too dear if it is bought at the price of blood. Does not the strength of every counter consist in the number of its inhabitants? If so, the lessening of their number in a town which no money can compensate, such as that it is irreversibly fatal, to give the lives of useful men for any sum of money whatever.

4. But a more extensive cause of this disorder than those of disease, I presume, is the use of tea; particularly

where it is taken either in large quantities, or strong; or without cream and sugar. "Now, weak tea is far more hurtful." This is a sentence, I daresay, which you will drink hot sugar-and-water instead of tea; and it did me no harm at all. But three cups of strong tea will now make my head ache, so that I can hardly write. And let any try the experiment: If my ten make his mind thake, it will not be weak tea, but strong. This has exceedingly increased the number of nervous complaints throughout the three kingdoms. And this furnishes us with a satisfactory answer to the common question, "Why are these complaints so general now, which were scarce heard of two or three centuries ago?" For this plain reason: "Two or three centuries ago, no tea was drunk in either Britain or Ireland.

5. But allowing both tea and spirituous liquors to have contributed largely to the increase of nervous disorders, yet it may be disputed, whether one or both of them are the principal cause of them. The principal cause of them, particularly among those who do not work for their living,

me, as Dr. Chodorus justly observed, influence, intemperance, and irregular practices.

Fist.—Indolence, the not using such a degree of exercise as the constitution requires. "To illustrate this. Our body is composed of earth, water, air, and fire; and the two latter are as necessary to the one former. To supply them, that cataract, the lungs, continually take in the air to every particle of which a particle of fire is attached, which, being detached from it, is mingled with the blood. Now, exercise quickens the motion of the lungs, and enables them to collect from the air a due quantity of fire. Those nerves are the conductors of this celestial fire, properly called the animal spirits. If this is duly diffused through the whole body, we are lively and vigorous; if it is not, (which without exercise it cannot be,) we soon grow faint and languid. And if other disorders do not come, those termed nervous surely will, with this whole train of symptoms which are equally computed in what is termed *leanness of spirits*.

(ii.) Intemperance is another principal cause of this;—if not intemperance in drink, which is not quite so commonly intermixed with disease, as with the taking more of it than nature requires. Dr. Guyane well observes, it is not generally the quality, but the quantity, of what we eat, which hurts us. What hurts us hurts us particularly, in the eating too much animal food, especially at night; a much worse eating of animal food, especially at night, than the eating of any usual sorts of animal different kinds. If we consider how far gluttony will, we shall find, whether that or many little portions disorderly, especially among those that have over indulged themselves daily in meat, will

5. OTHER WRITING

) THOUGHTS ON NERVOUS DISORDERS: PARTICULARLY THAT WHICH IS USUALLY TERMED

SEVERAL OCCASIONS

FIFTH SERIES

CONTINUATION OF EIGHT DISCOURSES WHICH WERE PUBLISHED
UNDER MR. VIVIAN'S MANAGEMENT IN 1848, BUT WHICH
WENT UNPUBLISHED.

* Next of these Directives, it will be observed, were written before Mr. Whately obtained certain views of the way of salvation set out by the services of his predecessor, or by his appointment. It should not be denied, however, that he had, with his knowledge and consent, furnished his students with such reading as that of the body, was already refined, and justified by him; and it is probable that some of those who wrote them were not even convinced.

The first Remonstrance of the senior bewarey, entitled, "True Christianity vindicated," was a strong protest on behalf of its author. I venture to have borrowed from it, and contain, substantial portions of the discourse given at the commencement of the present session of Post-Graduate School, which there preceded in the Chapel of Exeter.

The second of these Directives, was a short one, containing a few observations on that letter of discipline and of censure which was an early manifest in the University of Oxford, as still in general active. To deliver such a sermon

as this, in the annual Service of thanksgiving for the spiritual gifts of our Lord, and the spiritual gifts of his church, is a singular display of that spirit of sacrifice by which Mr. Whately was

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THEOLOGY ON SIN AND DISMISSES. [a]) cont.]

who are lively continually tempted to eat more than nature requires.

7. But there is another sort of temptation, of which I think Dr. Cudgell does not take the least notice. And yet it is the source of more nervous disorders than even intemperance could. I mean, intemperance in sleep & the keeping longer than nature requires. This alone will account for the weak nerves of most of our Nobility and Gentry. Not that I would fustit upon the old rule,—

“Sleep plentifully, temperately, and with quietness.”

I would allow between six and seven hours, at an average, to a healthy man; or one hour more, between seven and eight hours, to an unhealthy man. And I do not remember, that in three-score years I have known either man or woman who laid longer in bed than his, (whether they slept or no,) but in some year they complained of languor of spirits.

The plain reason of which seems to be, while we sleep all the vapors of nature are absent. And if we sleep longer than is sufficient, they are relaxed more than is sufficient, and of course grow weaker and weaker. And if we lie longer in bed, though without sleep, the very posture relaxes the whole body, & much more often we are covered up with clothes, which throw back on the body whatever perplexes from it. By this means it is seated in the mind's vapour:

* Thus prophesied, my translation by an anonymous writer in the *Apostolical Disques*—

* See here for slight the human frame requires.

To see the original, see *the Apostolical Disques*.

Barley bread will all have done,” etc., etc.

But he says, “I eat nothing light and easy of digestion.

Fifthly. Sleep early and rise early unless you are ill,

never lie in bed much above seven hours. Then you will never lie awake. Your flesh will be firm, and your spirits lively.

Sixthly. “Take no more food than nature requires.

Thirdly, “Take care for slight the human frame requires.

Fourthly, “Take care for slight the human frame requires.

For so long as the soul and body are united, there undoubt-

edly affect the body; the nerves in particular. Even violent

joy, though it raises the spirits for a time, does afterwards

sink them greatly. And every one knows what an influence

for less upon our whole frame.

Now, even “Joy deferred

inflicts the heart sick,” puts the mind all out of tune.

Who says effect have all foolish and hurtful desires.

They give us through life, many sorrows;” they occasion a

deep depression of the spirits. So, above all, does importunate

sorrows whereby to many, refusing to be comforted, sorrow

breath into death.

b) A RATHER APPEAL.

MEN OF REASON AND RELIGION

7. How much more did they afterwards provoke God, by drunkenness, sloth, and luxury! “They love evil through wine,” saith the Prophet Isaiah, “and through strong drink they are out of the way,” (Isaiah. 7. 3.) Which occasional thought and repeated warnings against that reigning sin have

“Woe to the drunkards of Ephraim, then that are overcome with wine!” (Verse 1.) “The drunkards of Ephraim shall be trodden under foot,” (Verse 3.) Woe unto them that rise up early that they may follow strong drink, that continue until night, till who infinite sins!—like they regard not the work of the Lord, neither consider the operation of his hands!” (v. 11, 12.) “Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink!” (Verse 22.) Woe to them that are at ease in Zion; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lard out of the flock, and the calves out of the midst of the stall; that clant to the sound of the viol, and invent to themselves instruments of music that thinketh in bards, and ancient blemishes with chief ornaments; that they are not grieved for the affliction of Joseph,” (Amon. vi. 1, 4-6.) “Woe to them that say, ‘Behold, I am rich,’ saith Peletie to Jezebel, “that this was the iniquity of the elder Sodom, fathers of bread and abundance of life among her and for her daughters.” (xvi. 40.)

17. But to proceed: Woe therefore drunkards in Ephraim, mighty to drink wine, men of strength to mingle strong drink throughout the land! lost to reason and humanity, as well as to religion, so that no number “they regard not the works of the Lord, neither consider the operation of his hands.” Nor indeed love any drunkards are freed from wormwood, “And are there not in England? Also they not the drunk?” And are there not in America? “Saying, they have grown in every country, city, and town therein? whence do not inelid, or not often, “rise up early, that they may follow strong drink,” and so “continuo till wine infame them.” They have found a regular way, namely, to begin at night, and continue following thick wine or strong drink till the morning. And what number are there of these throughout the land lost to reason and humanity, as well as to religion, so that no number “they regard not the works of the Lord, neither consider the operation of his hands.”

Now indeed love any drunkards are freed from wormwood “to night, until wine infame them,” saying, they have had for far more consequences medical of casting out all temptation and reason, and disengaging themselves of all remaining either of convenience or understanding. So that whatever work of nature is specially to be done, and that wilful may danger of it is interrued, either by fits, convulsions, or rances, they may be in a few moments, by one draught, as it is usually called for it, as if they could swallow a legion of devils. Or if that in all their concern, they may, as a moderate evening, despoil their own body as well as soul, and plunge through this quaffing into that, “prepared for the devil and his angels.” Friend Tom. You have the form of a man still I and preface no remains of understanding. O may the merciful God lay hold of that! Unto him all things are possible. Think a

*Matthew Lewis.
May 30, 1784.*

A FARTHER APPEAL TO MEN [b] cont.]

A little for once. What is it you are doing? Why should you destroy yourself? I could not see the worst enemy I have in the world as you see yourself! Why should you murder yourself by such? Why should you turn yourself adrift? O spare your own body at least, if you have no pity for your soul! But have you a soul then? Do you really believe it? What a soul that must live for ever! O spare thy soul! Do not destroy thy own soul with an everlasting destruction! It was made for God. Do not give it into the hands of that abominable devil of men! "Thou canst not apply it long. When it is well, the body, it will die, and sleep no more. Yet a little while, and it haukes out into the great deep, to live, and think, and feel for ever. And what will cheer thy spirit there, if thou hast not a drop of water to cool thy tongue? But the fire is not yet quenched. Now try to God, and inquiry shall not be thy ruin.

C) *Rev. J. WRENTE'S JOURNAL.* June, 1763.

"Wed. 15.—I rode to Liverpool; and at ten, standing in an open place, exhorted a wild, yet civil, multitude to "seek the Lord whilst he might be found." Hence I went on to Leeds, and preached, to a large congregation, "Now is the day of salvation." Thursday, 10. At five in the evening I preached at Dewsbury, and on Friday, 17, received Manchester. Here I received a particular account of a remarkable incident:—An eminent drunkard of Congleton used to divert himself, whenever there was preaching there, by standing over against the House, cursing, and swearing at the Preacher. One evening he had a fancy to step in, and hear what the man had to say. He did so; but it made him so uneasy that he could not sleep all night. In the morning he was more uneasy still; for he walked in the fields, laid all in vain till it came in his mind to go to one of his nursery companions, who was always ready to abuse the Methodist. He told him how he was, and asked what he should do. "Do it," said Samuel, "go and join the society. I will; for I was never to uneasy in my life." They did so without delay. But presently David cried out, "I am sorry I joined; for I shall get drunk again, and they will turn me out." However, he stood firm for four days; on the fifth, he was tortured by his old companions to "take one pint," and then another, and another; till one of them said, "See, here is a Methodist drunk!" David started up, and knocked him over, chair and all. He then drove the rest out of the house, caught up the laundry, carried her out, threw her into the kennel, went back to the house, broke down the door, threw it into the street, and then ran into the fields, tore his hair, and rolled up and down on the ground. In a day or two was a love-feast; He sole in, getting behaved, that none might see him. While Mr. Wren was at prayer, he was seized with a dreadful agony, both of body and mind. This caused many to weep with God for him. In a while he sprung up on his feet, stretched out his hands, and cried aloud, "All my sins are forgotten!" At the same instant, one on the other side of the Room cried out, "Jesus is mine! And he was taken away all my sins." This was Samuel. If David burst through those people, caught him in his arms, and said, "Come, let us sing the Virgin Mary's Song; I never

E) A WORD TO A DRUNKARD.

1. Are you a man! God made you a man; but you make yourself a beast. Which does a man differ from a beast? Is it not chiefly in reason and understanding? But you throw away what reason you have. You strip yourself of your understanding. You do all you can to make yourself a mere heart; not a fool, not a madman only, but a wretch, a poor filthy animal. Go and wallow with them in the mire! Go, drink on, till thy unkindness be uncovered, and shameful peaving to see on thy glory!
 2. O how honourable is a beast of God's making, compared to one who makes himself a beast! But that is not all. You make yourself a devil. You stir up all the devilish tempers that are in you, and give others, which perhaps were not in you; at least you heighten and increase them. You rouse the fire of anger, or malice, or lust, to burn seven times hotter than before. At the same time you give the Spirit of God, till you drive him quite away from you; and whatever spark of good remained in your soul you drown and quench at once.
 3. So you are now just fit for every work of the devil, having cast off all that is good or virtuous, and filled your heart with everything that is bad, that is earthly, sensual, devilish. You have forced the Spirit of God to depart from you; for you would take none of his reproof; and you have given yourself up into the hands of the devil, to be led blindfold by him at his will.
 4. Now, what should hinder the same thing from befalling either him or you? Who English gave him a cask of strong liquor. The next morning no called his friends together, and setting it in the midst of them, and "Sirere while men have given me poison, this man" (calling him by his name) "was a wise man, and would hurt none but his enemies; but as three he had rather commit." He got drunk, so then met with another man's wife, and ravished her. The husband coming to help her, he murdered him. So drunkenness, adultery, and murder went together.
 5. I have heard a story of a poor wild Indian, wiser than any means may be used without fruit: But there are some means which cannot, namely, watching, keeping ourselves, taking up our cross, exercising of the presence of God. (1.) Do you steadily watch against the world, the devil, yourselves, your deceiting sin?
 - (2.) Do you deny yourself a pleasure of sense, inspiration, honour? Are you temperate in all things? instance in food: Do you live only that kind and that degree which is best both for your body and soul? Do you see the necessity of this?
 - (3.) Do you eat no flesh supper? no late suppers? (4.) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner?
 - (5.) Do you use only that kind and that degree of drink which is best both for your body and soul?
 - (6.) Do you drink water? Why not? Did you ever? Why did you leave it off? If not for health, when will you begin again? to-day?
 - (7.) How often do you drink wine or ale? every day? Do you want it?
 - (8.) Wherein do you "take up your cross daily?" Do you cheerfully bear your cross (whatever be grievous to nature) as a gift of God, and labor to profit thereby?
- *The first, which is usually denominated, "The Five Points, contains the plan of discipline adopted in the British Colonies during the life of Mr. Wren. As its title imports, it contained several alterations and enlargements reported from a copy which bore the date of 1792, when the last revision took place.
- Do you not rather drink for the sake of company? Do you not do it to oblige your friends? "For company," do you say? How is this? Will you take a dose of madiane

B. LETTER TO DR. JACKSON

School of Theology at Claremont
135 N. College Avenue
Claremont, California 91711
November 9, 1972

A WORD TO A DRUNKARD. [e) cont.]

for company? If twenty men were to do so before you, would not you desire to be excused? How much more may you desire to be excused from going to hell for company? But, "to oblige your friends?" What number of friends are there who would be obliged by your destroying yourself? who would suffer, nay, entice you so to do? They are villains. They are your worst enemies. They are just such friends, as a man that would smile in your face, and stab you to the heart.

8. O do not aim at any excuse! Say not, as many do, "I am no one's enemy but my own." If it were so, what a poor saying is this, "I give none but my own soul to the devil." Alas! is not that too much? Why shouldst thou give him thy own soul? Do it not. Rather give it to God. But it is not so. You are an enemy to your King, whom you rob hereby of an useful subject. You are an enemy to your country, which you deprive of the service you might do, either as a man or as a Christian. You are an enemy to every man that sees you in your sin; for your example may move him to do the same. A drunkard is a public enemy. I should not wonder at all, if you was (like Cain of old) afraid that "every man who meeketh you should say you."

9. Above all, you are an enemy to God, the great God of Heaven and earth; to him who surrounds you on every side, and can just now send you quick into hell. Hail you are continually affronting to his face. You are setting him at open defiance. O do not provoke him thus any more! Fear the great God!

10. You are an enemy to Christ, to the Lord that bought you. You fly in the face of his authority. You set at nought both his sovereign power and tender love. You crucify him afresh; and when you call him your Saviour, what is it less than to "betray him with a kiss?"

11. O repent! See and feel what a wretch you are. Pray to God, to convince you in your innocent soul. How often have you crucified the Son of God afresh, and put him to an open shame! Pray that you may know yourself, inwardly and outwardly, all sin, all guilt, all helplessness. Then cry out, "Thou Son of David, have mercy upon me!" Thou Lamb of God, take away my sins! Grant me thy peace. Justify the ungodly. O bring me to the blood of sprinkling, that I may go and sin no more, that I may love much, having had so much forgiven!

Dr. Burleigh Jackson

Parkline School of Theology
Southern Methodist University
Dallas, Texas

Dear Dr. Jackson:

I am in the midst of doing research for a dissertation on The Methodist Church and Beverage Alcohol. My hypothesis is that the Methodist position has been an ever-changing one. In order to substantiate this, I plan to begin with the position of John Wesley toward the use of alcohol and go from that position to the Methodist Church in the United States and look at the comments of the subsequent General Conferences. Specifically, I plan to enlarge on Sue Allen's and Francis G. "Indiana" Indiana's

"Our Bush, Standing Neck," and "our article in the Wesleyan in 1875, cause of concern entitled "Ways to the Incident" have already proven very helpful. There are, however, two statements you make which I have been unable to substantiate. In your article in Concern you write: "Early avowed Methodists do not drink from the use of wine. The former avowed Methodists never used wine. When we became Methodists we brought into their houses communion, (page 4) when we make a similar statement on page 6 of Stand's Incident. "Would you be so kind as to refer me to your source for either of these statements. (I note your quote of Wesley's sermon printed in the Arminian Magazine, Vol. V, 1777, p. 487 but am interested in an addition source.)

Regarding Wesley's sermon in the Arminian Magazine, can you date it? The editor of the Arminian Magazine suggests that it might be "very early" Wesley as gives the editor of The Works of John Wesley that were reprinted by the Londoners Press.

Will you suggest a change in Wesley's position regarding wine. I would appreciate any information you have which led you to this conclusion. My research will be incomplete without this information so I appreciate any help that you can give.

Sincerely yours,
Burleigh Jackson

C. METHODISM'S RESOLUTIONS ON BEVERAGE ALCOHOL

1864 Resolution

Temperance.

Resolved, That this General Conference recommend each pastor to preach specifically upon the subject, to point out the danger of social and the more public and common forms of intemperance, and to urge total abstinence from all that can intoxicate.

Resolved, That we earnestly recommend that in all cases the pure juice of the grape be used in the celebration of the Lord's Supper.—*Journal*, 1864, p. 265.

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1868 Resolution

21. Temperance.

Resolved, 1. That this General Conference recommend each Pastor to preach specifically upon the subject, to point out the danger of social and the more public and common forms of intemperance, and to urge total abstinence from all that can intoxicate.

Resolved, 2. That we earnestly recommend that in all cases the pure juice of the grape be used in the celebration of the Lord's Supper.—*Journal*, 1864, p. 265.

Resolved, 1. When in the judgment of an Annual Conference it may be deemed best, we recommend the appointment of a Preacher who shall devote himself exclusively to this reform.

Resolved, 2. That we recommend all our ministers to preach on Temperance on the fourth Sabbath in June in each year, and to use their influence to secure a temperance celebration of the Fourth of July by the Sabbath-schools and other associations.—*Journal*,

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Resolved, 2. That while we can never be satisfied with any thing less than the entire destruction of the liquor traffic, yet we can but regard as a step toward that end the enactment of laws making this vast system of iniquity responsible for the losses and woes which have been so recklessly inflicted upon a long-suffering and too patient people.

Resolved, 3. That we not only regard the manufacture, sale, or the using of intoxicating drinks, as a beverage, morally wrong, but we also most earnestly protest against our members giving any countenance to the liquor traffic by signing petitions for license, by voting to grant licenses, by renting property for such purposes, or by directly helping in any other way to promote intemperance. Any one thus acting is guilty of unchristian conduct, and is subject to disciplinary action.

Resolved, 4. That we should make special effort to secure the nomination and election to office of strictly temperance men.

Resolved, 5. That we recommend the use of unfermented wine on our sacramental occasions.—*Journal*, 1872, p. 384.

1872 Resolution

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29. Temperance.

Resolved, 1. That we are more than ever convinced of the absolute need of total legal prohibition as a condition of the removal and cure of the evils of intemperance, and we here pledge our utmost endeavors to inaugurate so wise and salutary a dispensation.

1884 Resolution

1884. Temperance and Legal Prohibition.

§ 1. We are uniformly opposed to the enactment of laws that propose, by license, taxation, or otherwise, to regulate the drink traffic, because they provide for its continuance, and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition; and while we do not presume to dictate to our people as to their political affiliations, we do express the opinion that they should not permit themselves to be controlled by party organizations that are managed in the interest of the liquor traffic. We advise the Members of our Church to aid in the enforcement of such laws as do not legalize or indorse the manufacture and sale of intoxicants to be used as beverages; and to this end we favor the organization of Law and Order Leagues, whenever practicable.

§ 2. We thankfully recognize and approve the great work carried on in all parts of the country by the National Temperance Society, and the Woman's Christian Temperance Union; we recommend their publications; commend them to the pecuniary aid of our people; and earnestly exhort our Members to actively co-operate with these organizations.

§ 3. Finally, we proclaim as our motto, "Voluntary total abstinence from all intoxicants as the true ground of personal temperance; and complete legal prohibition of

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the traffic in intoxicating drinks as the duty of civil governments."—*Journal*, 1854, p. 522.

§ 335. Centennial of the Temperance Reformation.

Whereas, The great Temperance Reformation, now more widely than ever before extending the world, is distinctly traceable, link by link, to that eminent patriot, scientist, and philanthropist Dr. Benjamin Rush, of Philadelphia, as its inventor and prophet, who celebrated "Inquiry into the Effects of Ardent Spirits on the Human Constitution," in numerous editions, was confessedly the source of inspiration of Dr. Lyman Beecher, and the other early temperance reformers; and,

Whereas, It is now ascertained that that essay was first published in 1785;

Therefore, The General Conference commends to the attention of the friends of Temperance every where the propriety of observing the year 1855 as the Centennial of the Temperance Reformation, with such concerted action, in all localities, as will give a mighty impulse toward the achievement of our next emancipation—the deliverance of the race from the sway of the alcohol demon.—*Journal*, 1854, p. 229.

§ 336. The Opium Traffic.

Whereas, The opium traffic of China is one of the greatest evils of the age, carrying sorrow and desolation into thousands of households, and is also one of the greatest obstacles to the progress of Christianity in the Chinese Empire, as is shown by the unanimous testimony of missionaries of all denominations; and,

Whereas, The production of opium in India as a monopoly of the British Government has stimulated the supply of the drug, and fostered and increased the trade; therefore,

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1888 Resolution**¶ 4. Temperance and Prohibition.****§ 1. PROGRESS AND DUTY.**

We have ample reason for congratulation that the temperance reform is exciting public attention as never before. While some minds are yet torpid, not apprehending the vital issues, and while, to some intense reformers, such loitering in the march of reform seems unpardonable, nevertheless a growing multitude of redoubtable men and women are learning both to wait and to hasten with Providence. In this great moral advance we recognize the duty of the Methodist Episcopal Church, with all other Christian bodies to march at the head of the column, to inspire and direct the movement.

§ 2. TEMPERANCE ORGANIZATIONS.

In response to the memorial addressed to this body by the Woman's Christian Temperance Union, we gladly recognize with high appreciation, its great work, "preventive, educational, evangelistic, social, and legal," and the extension of its sphere through its eminent representatives abroad in the great Foreign Mission countries. We also tender fraternal greetings and a hearty endorsement to the National Temperance Society, and all other organizations engaged in advancing this reform, especially to all who labor upon a gospel temperance basis. We welcome our adopted

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fellow-citizens to these expanding ranks. We urge a spirit of kindly conciliation and cordial co-operation among all temperance workers. We recommend that the Temperance Committees appointed by the Quarterly Conferences in all our charges, and the Annual Conference Temperance Societies, work to enlist our people more fully in this great movement against the drunk customs and the drunk trade which disgrace our civilization.

§ 3. TOTAL ABSTINENCE.

We renew our time-honored testimony in favor of total abstinence from all alcoholic liquors. The best modern science has irrefragably demonstrated that there is no legitimate place for alcohol, not even in the form of the milder liquors, and in however moderate quantities, in a healthy, living organism. This testimony of science has been independently confirmed by the impartial demonstrations of life insurance experts, critically seeking new bases on which to conduct great financial interests. Total abstinence is now fully vindicated as something worth than "a dietary whim," or a fanatical craze; and we can accept of nothing less than this as security for personal safety, and as the basal principle of the temperance reform.

§ 4. SCIENTIFIC TEMPERANCE INSTRUCTION.

We hail with joy the enactment of laws providing for scientific temperance instruction in the public schools of thirty-four States and Territories, under which six and a half million of children and youth are being taught the evils of alcoholic beverages. We

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earn that these laws be strengthened, wherever necessary, by suitable self-enforcing penalties. We also call for the exclusion from the schools of those professedly temperance, but fatally misleading textbooks, which directly or implicitly encourage the moderate use of the milder intoxicants. We are glad to learn that many of the publishers of such books have undertaken a revision, and are now bringing them to the scientific standard of total abstinence. Let the textbooks which are to shape our children's lives be closely scrutinized.

§ 5. RAISING OF GRAPES, HOPS, ETC.

We approve the action of the Lay Clerical Conference of California, condemning the raising and selling of grapes for the manufacture of fermented wine, and think the time has come for a broader utterance upon this subject. We warn our members against raising and selling, not only grapes, but also other fruits, hops, and grain, for the manufacture of alcoholic liquors, as inconsistent with the Christian profession, benumbing to the conscience, and hurtful to the cause of temperance and true piety. These practices bring the Church into complicity with the great liquor nuisance, paralyze our efforts, and afford comfort to the greatest enemy of modern Christianity.

§ 6. OUR RELATION TO THE LIQUOR TRAFFIC.

We reiterate the language of the Episcopal Address to this body:

"The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so

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repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the Church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it, for Christians, is that of relentless hostility. It can never be legalized without sin." And we furthermore, emphatically declare that men engaged in the manufacture and sale of alcoholic beverages ought not to receive the commercial patronage or the suffrages of Christian people for any political office, or any position of influence on educational boards.

§ 7. PRACTICAL POLITICAL ACTION.

One of the dark reproaches of our times is that the saloon has been allowed to become a political factor, and to do brokerage business with the ballot-box as a part of its stock in trade. Saloons and corrupt politicians constitute an equation, both members of which have a ballot-box value, and are easily transferred. We urge it as an imperative duty of Christian men to attend the primaries, to wrest the sovereignty of the caucus from the grip of the saloon, to purify and elevate the caucus by their presence, and make it a promoter of morals and good order. Beginning with the caucus, let us work upward through all the departments of legitimate civil action, until our entire citizenship is emancipated from this bondage. We must supplant the five or six thousand legislators and the tens of thousands of municipal officers who have long stood as the body-guard of the saloon in its ravages upon the home.

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§ 8. ENFORCEMENT OF LIQUOR LAWS.

The habitual non-enforcement of law is an impediment in the way of all true moral and social reforms. We rejoice in the awakening sentiment among American people in favor of a more rigorous enforcement of civil statutes. We are grateful to those eminent civilians in Chicago, New York city, and elsewhere, who, in very conspicuous instances, within a few years, have so effectively vindicated the sanctions of law and government. We hold in profound veneration the heroic example of our martyred brother, the Rev. George C. Hinsdale, struck down by an assassin's bullet while protecting society against saloon lawlessness; and, believing that one of the most important methods for promoting temperance is to enforce law, we call upon our people every-where, without distinction of party, to lend their efforts for the faithful administration of the restrictive, suppressive, and prohibitory feature of existing liquor laws.

§ 9. THE LEGAL STATES OF THE LIQUOR TRAFFIC.

We rejoice in the decision of the Supreme Court, at Washington, D.C., in December last, fully vindicating the most radical legislation against the liquor traffic in those States where prohibition is most advanced. Fully realizing the difficulty of protecting society, by merely moral forces, against evils sanctioned under the broad seal of the commonwealth, we call upon all our people to assist in securing in all the States, as rapidly as possible, such legislation that liquor dealers "shall no longer have a law-book as a pillar, nor quiet their consciences with the opiate of a court license." The

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absolute suppression of the saloon is our objective point. Some States and some localities cannot advance as rapidly as others. We will often find the means for securing our objects dependent upon conditions we cannot easily or at once control, and the judgment and conscience of every citizen must be left free to determine for himself what or how he will pursue. While, however, we concentrate every-where upon the best practicable measures, let us see to it that all our movements are real advances, and that we never trail our banner.

§ 10. CONSTITUTIONAL AMENDMENTS.

We call for the aid of State and National amendments for the suppression of the manufacture and sale of alcoholic beverages. Confident that a very considerable and respectable portion of American citizens desire to take their cause against the saloon for adjudication before the great tribunal of the sovereign people, whose prerogative it is, in a country like ours, to decide fundamental issues in the last resort, we believe it to be the wisest policy, and the supreme duty of all legislative bodies, to enact such legislation that, under the forms of the Constitution, the people may protect the home against the saloon, by no-license votes, under a local option regimen, and, as soon as possible, by constitutional prohibitory amendments.

§ 11. ABOLITION OF THE LIQUOR TRAFFIC IN THE DISTRICT OF COLUMBIA.

Inasmuch as we are credibly informed that bills are now before both Houses of Congress for the abolition

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of the traffic in alcoholic beverages in the District of Columbia; and inasmuch as the wisest Statesmen and philanthropists have often pronounced the liquor traffic one of the direct enemies of civilization and human progress; and inasmuch as the Congress of the United States possesses unquestioned authority to abolish this traffic in the District of Columbia; therefore, this General Conference of the Methodist Episcopal Church, representing seven millions of communicants and adherents in these United States, respectfully memorialize Congress to pass a bill which shall outlaw the liquor traffic in the District of Columbia; therefore,

Resolved. That a copy of this memorial shall be forwarded to Congress, signed by the Secretary of the Board of Bishops and the Secretary of the General Conference.

§ 12. INTER-STATE LIQUOR TRAFFIC.

Inasmuch as human experience has taught that the use of alcoholic beverages is a national curse, blighting the lives, extracting the morals, and sapping the material strength of the commonwealth;

And inasmuch as certain States, namely, Maine, Kansas, Iowa, Vermont, and Rhode Island, have enacted laws prohibiting the manufacture and sale of alcoholic liquors as beverages;

And inasmuch as the Supreme Court of the United States has decided that such legislation is constitutional;

And, inasmuch as said Supreme Court has decided that intoxicating liquors, in original packages, may be carried or transported from other States and from

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foreign countries, and delivered to consignees within the several States before named:

Therefore, it is the judgment of this General Conference of the Methodist Episcopal Church, that when the people of any State, by due legislative enactment, pronounce such articles contraband, on account of their injurious effects upon the people, it is the duty of the General Government to declare said liquors liable to exclusion and confiscation.

We would also respectfully inquire whether the right, long claimed by Congress, to promote inter-State commerce, for the real or supposed good of the State, does not imply the right and duty also to restrict or prevent such inter-State commerce as inflicts real or supposed injury upon States, and especially when the States themselves have so adjudged, and enacted by-laws prohibiting the manufacture and sale of alcoholic beverages?

In view of the foregoing reasons, this General Conference of the Methodist Episcopal Church, in quadrennial session assembled, respectfully and earnestly memorialize the Congress of the United States to adopt such legislation as will secure to States with prohibitory liquor laws, the undisturbed benefits of the restrictive and prohibitory provisions enacted for their self-defense against a most noxious and destructive evil.

Resolved, That a copy of this memorial, signed by the Secretary of the Board of Bishops and the Secretary of the General Conference, be forwarded to Congress.

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§ 13. RUM AND NATIVE HEATHEN.

It is a matter of recent that the advent among the heathen of men educated under the light of the Gospel is associated with the blackest curses that have blighted the lives of those for whom Christ died. White, in one pathetic sense, Ethiopia has stretched forth her hands unto God; in another sense the "Dark Continent" may well stretch forth her hands in prayer for protection against those who have stained her shores with a trail of blood that redlines "the middle passage" between Africa and our inconsistent republic. Little wonder that the poor African shudders at the name of Christian America.

The history of the slave-trade is enough to make the "West Coast" verily hate the name of those who desolated her borders, and caused her ebony Rachel's to mourn for the children who met a life worse than death. Worse than night-attacks; worse than chills for innocent babes; worse than the prostitution of mothers; worse than the wailing caravan; worse than the sweltering baracoon; worse than the stifling slave-ships; worse than the shameless auction block; worse than the fetter, the whip, and the separation of families; worse than the traffic in human muscles and souls, is the human trade in RUM which now crowns the outrage to which the natives of Asia and Africa are subject at the hands of nominally Christian variates!

No fetters that bind men in human slavery are comparable to the bondage to human appetite, which makes the stricken victim an impotent consenting 357

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party to his own ruin and degradation. Under the sacred name of "Christian commerce" cargoes of rum are carried abroad to laden upon dark children of nature a blight that has no parallel in the list of curses which follow in the trail of civilization. We hear of whole tribes falling into the fate that has already ruined the North American Indian. We read of entire villages lying in the stupor of a simultaneous debauch. We hear the pathetic wail of native chiefs, who curse the day that banished the advent of the white man. We read of thousands of women and children victims of the poison brewed in American, English, and European distilleries.

Meantime, God is angry with the ruthless traffic that ruins the bodies of men and imprisons their souls in the bonds of "the second death." Among the cloud of witnesses who have protested against this wrong is Sir Richard Burton, the famous African traveler, who declares his sincere belief that—
"If the slave-trade were revived, with all its horrors, and Africa could get rid of the white man, with gunpowder and rum which he has introduced, Africa would be the gainer in happiness by exchange."

While we are combating this evil and its sway among those who, realizing its fruits, may be supposed to prefer and procure their own deterioration, it is the duty of Christian nations to unite to protect those who, like children, would seem to be the wards of civilization; therefore,

Resolved, 1. That this General Conference declares its sincere sympathy with the efforts being made by our English brethren, by the National Temperance 358

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Society in this city, and others, to abate the direful curse of rum, which desolates the doubly "Dark Continent."

2. That we will hail the day when both bond and free shall be manumitted from the thralldom of the drink-traffic, and when all men shall unite to anathematize him "who putteth the bottle to his neighbor's lips."

T 5. Temperance and Legal Prohibition.

§ 1. We are unalterably opposed to the enactment of laws that propose, by license, taxing, or otherwise, to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition; and while we do not presume to dictate to our people as to their political affiliations, we do express the opinion that they should not permit themselves to be controlled by party organizations that are managed in the interest of the liquor traffic. We advise the members of our Church to aid in the enforcement of such laws as do not legalize or induce the manufacture and sale of intoxicants to be used as beverages; and to this end we favor the organization of Law and Order Leagues wherever practicable.

§ 2. We thankfully recognize and approve the great work carried on in all parts of the country by the National Temperance Society and Women's Christian Temperance Union; we recommend their publications, commend them to the pecuniary aid of our people, and earnestly exhort our members to actively co-operate with these organizations.

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§ 3. Finally, we proclaim as our motto, "Voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in intoxicating drinks as the duty of civil government."—Journal, 1882, p. 392.

1908 Resolution

§ 48. Temperance and the Prohibition of the Liquor Traffic

GENERAL STATEMENT

The Methodist Episcopal Church is a temperance society. We gratefully acknowledge the blessing of God upon our temperance endeavors and rejoice over the increasing tolerance and greater cooperation among temperance workers. The progress of the past four years strengthens our convictions, increases our zeal, and renew's our faith for the greater and final struggle yet to come.

In the language of the Episcopal Address: "There must not be any reaction from the wrath with which all good and Christian citizens pursue this lawbreaking and murderous traffic. It deserves neither charity nor mercy. There is no law it will keep, no pledge it will honor, no child it will not taunt, no woman it will not bewail, no man it will not degrade. It falsely claims to be a great public interest because it employs thousands and pays heavy taxes. But no money in the pockets of employees and no taxes in the treasury of the city, county, state, or nation can balance the monetary losses of the nation through this traffic. No profits, however real or immense, can compensate for the corruption of our politics, the baseness of the drunkard's home, or the fullness of prison and grave."

An enlightened citizenship and a vital piety demand

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the utter destruction of a traffic so accursed. The liquor traffic cannot be reformed. It is inherently unformable. An institution which outrages the divine law of love will never obey the police regulations of men. Therefore it must be destroyed, and with our Bishops we "pledge eternal enmity to this foe of God and man." Our purpose is its extinction; our battle cry, "A saloonless country, a stainless flag."

1. Personal Abstinence

We declare our conviction that total abstinence from intoxicating beverages and narcotics is the duty of all our people of every clime and country.

2. The License Policy

We condemn the license policy. It is vicious in principle, utterly inconsistent with the purposes of enlightened government, and in practice a protection to a traffic which is inherently criminal in its nature. The liquor traffic "cannot be legalized without sin."

3. Prohibition and Local Option

We stand for the speediest possible suppression of the beverage liquor traffic. Under that divine law of absolute right which is the source of all human law the only proper attitude of civil government toward anything so harmful as the liquor traffic is that of absolute prohibition.

We are in favor of reclaiming, never to be surrendered, every foot of territory which can be wrested from the liquor traffic as an additional base of operations for further aggression, which shall not cease until the world shall know no more this crime-breeding traffic. To this end, in the light of recent experience, and the practical results where, according to the Episcopal Address, "States which have been notoriously unfriendly to any temperance legislation, except general license, have passed

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local option laws, which have been accepted by county after county until almost the whole State has banished the saloon," we recommend that our people participate in every wise movement for local prohibition, commonly known as legal option, as a step toward State-wide prohibition, and then for State prohibition as preparation for that national victory which, in the fullness of time, is inevitable in the final triumph of right.

4. Attitude of the Federal Government

We memorialize Congress to prohibit the sale of intoxicating liquors in the District of Columbia, in our island possessions, and in all territory and buildings under the control of the Federal government, to the end that the government of the United States shall be freed from further complicity in the liquor traffic.

We respectfully urge Congress to protect the States in the valid exercise of their acknowledged "police power" in the control of the liquor traffic by enacting effective interstate liquor shipment legislation, and insist that Congressional doubt as to the constitutionality of such legislation be resolved in the interests of the people and the public morals.

We urge Congress by proper enactment to discontinue issuing internal revenue liquor tax receipts to any person who cannot show State authority to engage in such traffic.

We highly commend the action of Congress in complying—in the act admitting Oklahoma to the Union—with our treaty obligations of more than eighty years' standing to protect the Indians of the five civilized tribes from the sale of liquor; also for refusing to restore the sale of intoxicating liquor at army posts and for continuing the prohibition of such sale at government soldiers' homes.

5. Temperance Instruction and the Pledge

We urge upon pastors, Sunday school teachers, and all leaders of our young people the importance of teach-

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ing the value of total abstinence from the use of alcoholic liquors and tobacco in any form. And to this end we urge the most vigorous and constant prosecution of pledge-signing work through our Sunday schools, Epworth Leagues and other young people's societies.

We protest against any attempting to repeal the scientific temperance instruction laws which exist generally throughout the States, and recommend that by every means at our command we encourage teachers in our public schools and higher institutions of learning to give such instruction in an interesting and practical manner.

6. Our Own Temperance Society

We heartily congratulate our own Temperance Society for its part in the advance movement of the past quadrennium, and urge that it give the fullest possible cooperation to all wisely directed existing nonpartisan movements against the saloon.

7. The Anti-Saloon League

While the Church is peculiarly qualified to give temperance instruction and create sentiment against the liquor traffic, and cannot escape its responsibility for such work by turning it over to any organization which it does not directly control, yet since no denomination alone can successfully secure legislation or compel the enforcement of law, we recognize the fact that our churches throughout the United States are already winning sweeping victories in this field through the Anti-Saloon League movement and are contributing large sums of money for its maintenance, therefore we endorse the Anti-Saloon League of America as a safe and effective agency through which the membership of the Methodist Episcopal Church may cooperate with members of other churches and temperance organizations for united action against the saloon, and hereby call upon our churches and pastors to continue increasingly their cooperation in carrying forward its work.

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Temperance**8. Other Organizations**

We rejoice in the existence of the many organizations whose object is to promote total abstinence and secure legal prohibition of the liquor traffic, and, recognizing the extent to which many of them, notably the Woman's Christian Temperance Union, under the guiding genius of one of Methodism's most illustrious women, have contributed to the present degree of progress and enlightenment on this question, commend them to the kindly and favorable consideration of our people.

9. Political Action

We recognize that the Church as an ecclesiastical body may not properly go into partisan politics nor assume to control the franchise of the citizen, yet we maintain that the time has come when the responsibility rests upon every Christian voter not only to oppose the saloon as a matter of abstract principle but to cast his ballot in the manner which will be most effective against the saloon and tend soonest to put the liquor traffic in "the course of ultimate extinction."

We record our deliberate judgment that no candidate for any office which in any way may have to do with the liquor traffic has a right to expect, nor ought he to receive, the support of Christian men so long as he stands committed to the liquor interests or refuses to put himself in an attitude of open hostility to the saloon.

We hold that it is the duty of every Christian voter to vote for a reputable, qualified temperance candidate, upon another ticket, in preference to a disreputable or unfit one, controlled by the saloon, upon his own, so that end that righteousness, temperance, and morality may become the normal activity of government everywhere.

¶ 583 GENERAL CONFERENCE RESOLUTIONS**Personal Abstinence**

Believing total abstinence from the use of all intoxicants and narcotics to be the proper practice of the individual, we urge upon pastors, Sunday School superintendents, teachers, and leaders among our people the importance of education, moral suasion, and pledge signing, that the individual may be saved.

The License System

The whole license system is a colossal blunder, wrong in principle, lame in logic, a failure in practice, a fool's bargain, a sale of souls for gold. It is contrary to the teachings and the spirit of the Christian religion and at variance with all the purposes of enlightened government. It clothes the traffic with the cloak of respectability and bribes the voter with revenue.

We hold now, as in the past, that such a traffic cannot be legalized without sin.

Prohibition

We stand for the abolition of the whole traffic, and declare prohibition to be the only proper attitude of civil government toward a thing so baneful and pernicious. That there may be the speediest possible expression of the traffic, we recommend to our people more prompt and aggressive participation in every wise movement for local, State, and national prohibition. What the Czar of Russia is able to do for his people in the exercise of arbitrary power, we, the people of this free nation, in the exercise of our own sovereignty, ought to do for ourselves and for our posterity.

Enforcement of the Law

The sovereignty of the republic is the sovereignty of the people, and when the people have spoken, either in the making of a constitution or in the enactment of laws, such constitution and such laws carry within them the embodiment of that sovereignty, the supremacy of which no man and no interest can be permitted to violate or

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1916 Resolution**¶ 583. Temperance and Prohibition**

Grateful to Almighty God for the rising tide of public sentiment which is sweeping toward national and worldwide prohibition of the liquor traffic; rejoicing at the rapidly changing tone of the public press, the closing of its columns to liquor advertisements, the emphatic pronouncements of medical science, the entrance into the prohibition ranks of the manufacturing and business interests of the nation, and the increasing recognition by the industrial classes of alcohol's menace to the workers' safety and welfare; we denounce the traffic as a grave and imminent national peril.

It is the one most prolific cause of insanity, crime, and poverty; the most flagitious despoiler of legitimate business; the most corrupt and demoralizing influence in politics, and the most dangerous enemy to human welfare in all our civic life.

Statesmanship, ecclesiastical and civil, has denounced it; science has condemned it; business is arraying itself against it; politics is struggling to be freed from its grasp; labor seeks escape from its degrading, merciless bondage, and the embattled nations of half a world find it a more deadly foe than any they have met on war's red fields.

The expansion of religion and the preservation of civilization require its overthrow—its complete and utter annihilation.

To the consummation of this high achievement we do now and here solemnly covenant with each other and with God, our Father, and pledge ourselves to fight and spare not until the end shall have been attained.

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GENERAL CONFERENCE RESOLUTIONS ¶ 583

challenge. This is true of constitutions and laws inhibiting the liquor traffic, and we stand for their faithful and consistent enforcement all the time and everywhere. To this end we counsel our people, and all good citizens of whatever sect or creed, to permit themselves to be divided no longer and to support no candidate of any party for any office who is not openly pledged to the enforcement of such constitutions and such laws.

Federal Action

We record ourselves against the issuing of internal revenue tax receipts by the Federal government to criminals engaged in violating State laws.

We urge upon the Federal Congress the immediate passage of laws prohibiting all interstate commerce in intoxicating liquors and forbidding the use of the United States mails both to liquor shipments and to liquor advertisements.

We respectfully but earnestly demand of the Congress to submit promptly to the legislatures of the several States for their ratification, an amendment to the Federal constitution providing for the absolute prohibition of the liquor traffic throughout the United States. And pending the submission and adoption of such an amendment, we demand that the Congress under statutory prohibition to the full extent of its present constitutional powers throughout the Nation, including the District of Columbia, Alaska, Hawaii, the Canal Zone, and all the island-reservations, ships, buildings, and premises under Federal police jurisdiction.

Worthy Agencies

We rejoice in the devotion, efficiency, and success of the agencies that represent us in promoting this great reform; in the pioneers who blazed the trail—the Washingtonians, Sons of Temperance, Good Templars, and other prohibitionists, and the Woman's Christian Temperance Union, the White Ribbon army whose tears

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¶ 583 GENERAL CONFERENCE RESOLUTIONS

melted a nation's indifference and whose prayers and deeds lifted this reform to its present high estate.

We commend the Flying Squadron Foundation, which is contributing with signal devotion and effective service to the advancement of the present great national movement.

They are all fellow-workers in the common cause and are worthy of our support.

The Anti-Saloon League

The Anti-Saloon League, organized and equipped by the men and the money of the Christian Churches of the nation, has come to represent in a peculiar sense the cause of temperance and prohibition, and we endorse and commend it as a safe and effective agency through which the membership of the Methodist Episcopal Church may cooperate with members of other Churches and temperance organizations for united and vigorous action against the liquor traffic and in the enforcement of the law, and we hereby call upon our Churches to cooperate enthusiastically and effectively in this great movement.

The Church Temperance Society

Cooperating throughout the quadrennium with all these several forces, our own Church Temperance Society has been helpful and stimulating to them all. It is Methodism's direct and special agent. Acting within its own specific sphere—the securing of total abstinence pledges, the publication and distribution of literature, the inculcation of temperance and prohibition principles, the creation of temperance sentiment throughout our fellowship, and the participation of the Secretary and other representatives in State campaigns—it has richly contributed to the public good and has earned our grateful confidence. The child of the Church itself, it is entitled to the bounty of the Church.

Political Action

The time has come when the line should be definitely

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GENERAL CONFERENCE RESOLUTIONS ¶ 584

and sharply drawn between the supporters and the partisans of this traffic, and those who stand for its abolition. A man cannot, as a Christian citizen, sign a petition for a liquor license, root property to be used for the purposes of the traffic, vote for it or with it, or fail to make his citizenship count as an elector in protest against the traffic's continuance. To do any one of these things is to betray his citizenship, the religion he professes, and the Church of the living Christ.

A Vision of What Is to Be

We are in the midst of a world-movement against the drug poisons of the nations. China has overthrown the opium traffic. Russia has destroyed vodka. France has prohibited absinthe. Other nations seek to minimize the evils of intoxicants, and Canada, our young and vigorous neighbor, is sweeping on to actual national prohibition. Our climactic opportunity is at hand. To-morrow there shall be fulfillment.

Steadily fixing our eyes on the last great goal—national prohibition and world sobriety—reposing our hope in an enlightened public conscience, catching inspiration and courage from an awakened Christian citizenship, and reaffirming our faith in the providence of God, we move forward in unity of purpose and solidarity of action, resolved, God helping us, that the liquor traffic shall die, and die in our day and generation.

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¶ 590 GEN. CONG. REPORTS AND RESOLUTIONS

1920 Resolution

¶ 590. Temperance and Prohibition

In a spirit of devout thanksgiving to Almighty God we celebrate the greatest victory ever won by the temperance forces. National prohibition, for which our fathers and mothers and we also have prayed and suffered and fought, became a fact on January 16, 1920. The liquor traffic, once rich and powerful, solidly entrenched behind barriers of law and social custom, proud of its political alliances and its control of legislative action, can now hide behind no license, can cloak itself in no subterfuge, policy, nor alleged rights; can claim no place in the orderly, law-abiding life of the nation. It is an outlaw wherever floats the American flag. Long under the curse of God, the traffic in liquor

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which our Methodist fathers declared "cannot be legalized without sin," has now been made a crime under the orderly processes of constitutional procedure. No amendment to the federal Constitution has ever received such prompt and overwhelming approval at the hands of the people. The victory is as decisive as it is glorious.

The Success of Prohibition

In every part of our land the prohibition law, though not yet adequately enforced, has proved a veritable emancipation of the people. It has broken chains of alcoholism; it has decreased drunkenness; it has relieved distress of poverty; it has lessened the work of criminal courts; it has greatly reduced the necessity for inebriate farms, prisons, alcoholic wards in hospitals and other institutions formerly required to care for the victims of the liquor traffic. It has increased deposits in savings banks, opened new lines of commercial opportunity, improved the attendance in schools, and redeemed many homes from squalor and sorrow. It has deepened respect for law and order, staled the public mind in time of great industrial unrest, given to labor greater efficiency, stimulated all phases of Church activity, and strengthened the fight against all forms of evil.

The Fight Still On

Though the traffic in intoxicating drinks has been prohibited by the action of a great and sovereign people, the forces that fattened upon it are striving to reinstate their nefarious trade. Under the guise of a campaign for beer and light wines the attempt is being made to restore the use of intoxicating beverages, to reestablish the saloon with its long train of unspeakable evils, and thus to nullify the Eighteenth Amendment. The prohibition movement always has been a movement against beer and wine as well as against ardent spirits. Efforts to exempt them from prohibition laws have been repeatedly rejected by the people and prohibition reaffirmed by largely increased

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GEN. CONF. REPORTS AND RESOLUTIONS ¶ 590

majorities. The brewery has been even more a source of evil than the distillery, and stands condemned. The real fight of the prohibition forces to-day is against beer. The criminal liquor forces are seeking through political action to rob the nation of the fruits of victory. Nullification of the prohibition amendment by repeal or emasculation of the federal enforcement laws can be accomplished by a mere majority vote of Congress.

Law Enforcement

The Eighteenth Amendment to the Constitution of the United States is not a mere remedial statute or a bit of police regulation. It is a concrete statement in terms of advancing civilization, of an enduring principle of human government. It voices a universal law, that only a sober people can make a growing, progressive, and Christian nation. There can be no successful challenge of the propriety of incorporating in the basic law of a nation the abiding underlying moral convictions of its people.

We denounce those, whether in high positions or low, who would nullify the supreme law of the land on the plea of States' rights. We demand the utmost vigilance and fearlessness on the part of our executives and all officers whose duty it is to enforce the law. We call upon the people in their several communities to assist the officers in detecting and punishing violations of law. Patriotic as well as Christian motives should urge every citizen to defend the sovereignty of the United States in the destruction of the liquor traffic quite as eagerly as in the abolition of the slave trade.

This nation is no longer a license nation. Neither is it a nation without law. That for which we have stood and still stand before the world, the orderly rule of the majority, under a reign of law, must and shall be maintained regardless of all who oppose or whatever its preservation may cost. We utter the words soberly

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of the great Church it represents, the Board of Temperance has become a terror to the lawless liquor traffic and a bulwark of national defense.

In the larger field of activities among the nations of the earth we confidently expect its work to be as successful as at home. By correcting misstatements as to the results of prohibition in America, by disseminating accurate information, by conducting inquiries into conditions in other lands, and by co-operating in every practicable way with prohibition forces everywhere, the Board of Temperance will do its part in creating a new and sober world. It thoroughly deserves and will continue to receive the hearty support of all our people.

The Anti-Saloon League

Twelve years ago, repeating it at the succeeding General Conferences, the Methodist Episcopal Church recognized the Anti-Saloon League as the approved agency for cooperation with members of other churches and temperance organizations for the destruction of the liquor traffic. As the direct result of the marvelous efficiency in the creation, mobilization, and direction of the moral sentiment of the nation made possible by the combination of zeal and wisdom which has thus reinforced Methodist militancy by coordinating it with the patriotic moral conviction of the membership and constituency of other churches, the liquor traffic is now a national outlaw by the terms of the fundamental law of the American republic.

In this present hour both of initial triumph and gravest peril, when the fate of world prohibition hangs up, our making good in repelling the counter-attack in America and when the permanence of prohibition here depends upon destroying the liquor traffic everywhere so that it will have no legal base of operations anywhere, we call upon our churches and people not only to continue but largely to increase their moral and financial support of this tested agency for the accomplishment of those pious

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knowing all they may imply. "We cannot other, God help us."

For weary, terrible years the prohibition forces have submitted to what they believed unjust law because it was the law. Now, when the Constitution declares that the beverage liquor traffic in alcohol shall no longer exist, we demand that its advocates, once in the majority but now in the minority, submit or suffer the legal consequence of the attempt, in a democracy, to set up a tyranny of brutality and terror.

The W. C. T. U. and Other Organizations

We gratefully recognize and commend the Woman's Christian Temperance Union, that pioneer organization of American women, and all other temperance and prohibition agencies which have contributed by their effort and sacrifice to the triumphant position now occupied by the forces of sobriety and civic righteousness.

The Board of Temperance

Methodism's own organization in the field of prohibition is recognized everywhere as a strong factor in the magnificent results accomplished. Devoting particular attention to the creation of moral sentiment and civic opinion through the carrying on of research work, the circulation of literature, the holding of public meetings, the conduct of total abstinence campaigns, and by personal interviews with legislators, this great Board has given ample proof of its value as a militant Christian power in the war against alcohol throughout the nation. We gladly give our confidence to its wise and aggressive tactics. Independent in its thinking and planning, it has always been ready to cooperate with all worthy temperance agencies. Ready to take the initiative, it has been careful not to outrun public sentiment. Basing its activity on the tested foundation of scientific investigation, it adopts new and original methods. Faithful to its heavy responsibilities, and loyal to the traditions

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of the enforcement, conservation, and extension of prohibition which cannot be wisely undertaken or successfully carried through by any single denomination as such, to the end that we may discharge our responsibility and utilize our opportunity under the slogan "Enforce Prohibition in America—Redeem the World from Alcohol."

The World League Against Alcoholism

As a world church, Methodism is deeply concerned, not only with a more intensified interest in temperance and prohibition activities within the Church in all its branches and in all lands, but also with the fullest co-operation, on the part of Methodist people everywhere, with the constituency of other Christian Churches and with all other moral and religious forces throughout the world.

We, therefore, most heartily endorse the "World League Against Alcoholism" which has been officially constituted by joint action of the Anti-Saloon League of America and similar organizations in most of the leading countries of the world.

We call upon our people everywhere to co-operate with this great international agency for righteousness in order that the omnibus and interdenominational methods which have proved so successful in the fight against the liquor evil in the United States may thus be applied to the solution of the world's liquor problem, to the end that the prohibition of the liquor traffic in all its forms may speedily come to be a fixed policy of all government, and that sobriety may be completely established in the earth.

Facing the Future

Our faces are set diutinously to the future.

No great human welfare problem can be permanently solved by action of a single nation. The Robinson-Crusoe stage of the prohibition movement belongs to the

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past. The liquor evil is a world problem and as such requires a world-wide remedy.

Promotion of prohibition in the United States requires international action. Just as town-in, municipal, and county prohibition could not be fully enforced without State action and just as State prohibition could not be fully enforced without national action, so in this day of close international relationships, when the several different countries of the earth constitute a great neighborhood of human interest, national prohibition cannot be fully enforced without world action.

On the other hand, the first essential to a successful movement for world prohibition is of necessity the strict enforcement of the prohibitory law in the United States.

We deplore the fact that the liquor industry, driven from this country, is attempting to establish itself in the Orient and in other parts of the world where the complex problems presented in connection with native races are thus made more complex and the progress of Christianity missionary work is thus greatly hindered. We urge our brothers in the foreign field our fullest cooperation and assistance in combating this new phase of this old problem. We insist that the Congress of the United States refuse the protection of the American flag abroad to any institution outlawed by the American government at home.

The world need of financial rehabilitation, the necessity for increased production and efficiency for social reconstruction, as well as all other general world conditions, present overwhelming convincing reasons for the immediate extension of prohibition activity on a universal scale.

The new spirit of liberty and democracy, manifesting itself in the creation of new nations and the reorganization of old ones, presents an unprecedented opportunity for the Church aggressively to press the fight against this great enemy of Christian civilization.

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¶ 591 GEN. CONF. REPORTS AND RESOLUTIONS

"Now God be thanked who has
Matched us with His hour."

Rising to the high privilege which is ours, responding to the solemn duty which has been laid upon us, and confidently trusting in the leadership of Almighty God and renewed vigor, fixed determination, and consecrated abdication, we move forward to the larger conflict which does not cease until the liquor traffic has been banished from the face of the earth.

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1936 Resolution

¶ 1465. Temperance, Prohibition, and Public
Morals
Prohibition

The Methodist Episcopal Church does not retreat in this trying hour. It had accepted no dislodge in the war for a saloonless nation free from the domination of legalized liquor. We do not blind ourselves to the sum of mortal woe are across the years of repeat. Increased crime, the open saloon under new dress and name, depressed morals, wrecked homes, debauched youth, mounting traffic tolls, broken pledges, and other glaring evils sinnot without number, shout the call for a reawakened conscience that will meet this crisis. We look to Almighty God for strength to meet this issue.

The function of the State is the protection of its citizens. It is intolerable that any government through participation in revenues should be a party to a business which thrives upon the physical, social, moral, and spiritual decay of its people. We demand that such participation cease. We declare for an intensified program of education and agitation for creation of a national conscience that will never countenance the iniquity of liquor traffic.

Total abstinence is the keynote of the Arch of Prohibition. The historic position of our Church is clearly set forth in the Methodist Discipline and General Rules of our Church and presents a personal challenge to every member. The Board of Temperance, Prohibition, and Public Morals was founded to promote total abstinence. We do not recede from that position. Honoring the provisions of our Discipline, we urge a total abstinence pledge-sustaining campaign that shall be carried into all the churches of Methodism.

We favor patronizing, whenever possible, those hotel and mercantile and other business concerns which do not engage

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REPORTS AND RESOLUTIONS ¶ 1465

in the liquor business. As a consistent first step in the Church's new advance against the liquor evil, we do now agree that the future General Conferences of the Church shall be held only in cities that will provide adequate and appropriate accommodations in hotels and restaurants that will not sell or serve alcoholic beverages during the term of the Conference. In keeping with the General Rules of our Church, we challenge the people called Methodists to have no part in the infamous liquor traffic through any financial gains received therefrom. In order to help make this appeal more effective, we call upon those in charge of arrangements for all Methodist gatherings to bear this statement in mind.

Repeal has been a more tragic failure than even its most consistent enemies predicted. After less than three years this "Ignoble Experiment" stands indicted and convicted before the bar of public opinion. No promise upon which repeal was secured has been kept. Temperance has not been promoted. Official records prove that drinking is steadily on the increase. Repeal has added to the economic disaster. Crime and liquor law violations have increased. The new saloon, in its various guises, is attended by shocking evils unknown to the old saloon.

Death rides the highways, whole families are snuffed out in so-called "accidents" caused by the liquor-blurred brain and palsied hands of drinking drivers, while the blood money that pays for their liquor goes to "balance the budget" of the State. It is a terrible and sobering thought that thousands of people alive today are doomed in the next twelve months to lie crushed and mangled upon the highways, innocent victims of those companions, legalized murderers, beer and strong liquor.

One of the most tragic features of the whole debacle is the fact that the toll of disaster falls most heavily on our youth. Thousands of young girls are yielding to the advice to "learn early how much liquor they can stand," often to be brought home lifeless or virtuous, and sometimes both.

Another tragedy of this hour is that funds from the liquor traffic are being turned into public-school treasuries, that thus may be stilled the voices of educational leaders that should be

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¶ 1465 REPORTS AND RESOLUTIONS

raised in an aggressive campaign to acquaint our youth with the facts concerning this habit-forming drug. We protest against the use in this way of money so acquired.

Unless the Christian people of America rally in united warfare against these and all the evils attendant upon the legalized liquor traffic, we are facing an era of debauchery and degradation such as this nation has never experienced.

In making its own pronouncement upon this important question, our Church is not unmindful of the co-operation given by other agencies. We commend the work of the Woman's Christian Temperance Union, World League Against Alcoholism, Scientific Temperance Federation, American Business Men's Research Foundation, Anti-Saloon League, and other Prohibition organizations.

Public Morals

Habit Forming Drugs—The Methodist Episcopal Church stands against habit-forming drugs of any kind, and we call upon our government for the most rigid enforcement and strengthening of laws against the narcotic drug traffic.

Personal Purity—"Know ye not that your body is the temple of the Holy Spirit?" These are no idle words. In this age of depressed moral conscience we call them up as a challenge to our church members to stand against the pagan conception of life which encourages sensuality and vice. By precept and example the sacredness of the human body must be brought home to our young people as they face life in a changing world.

Unclean Literature—Survey of the news and book stands of the country reveals a startling and shameful increase in papers, magazines, and books which offend common decency. Emphasis upon sex immorality, low moral standards, and crime make this literature a menace to our people, particularly those of immature years. We favor a law that will make the distributors of such literature subject to prosecution either at the point of mailing or last receipt, as one step by which our government can aid the moral protection of its people. The sale of unmentionable literature should be prohibited in every state and city.

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REPORTS AND RESOLUTIONS ¶ 1465

Newspapers—We heartily commend those newspapers and other publications which refuse liquor advertisements, and we commend their support to Christian people.

Gambling—The widespread and increasing sin of gambling is a great menace to business integrity, and it permeates all society. It is destructive of the interests of good government, breeds crime, and has no justification. Legislation calling for national lotteries has been introduced in Congress. Other forms of gambling masquerade under the cloak of respectability through the diversion of a small percentage of revenue in public treasures. Government should have no part in this evil. There are many forms of gambling. No form of gambling can be countenanced. The nation must rise in spirit! might to create a social conscience that will end this growing evil.

Crime—We deplore the enormous increase in crime, particularly that so large a percentage is committed by young people. Recognizing this evil, we must also admit that responsibility for this alarming situation rests in large part within an indifferent citizenship unwilling to assume its portion of responsibility. The annual financial cost is figured in millions, but no estimate can cover the moral and spiritual price the nation pays. Christian conscience must be aroused to the deep-seated causes of crime: unemployment, malnutrition and undernourishment, lack of medical care, growing leisure, the attractiveness of display advertising, commercialized entertainment, as well as the development of vicious personal habits. Strict enforcement of law must be demanded, that the best social controls may always be maintained. We commend the work of public officials who realize and are discharging their responsibility.

Cigarettes—We are profoundly concerned over the increasing use of cigarettes among our people, especially our youth. We urge upon them serious consideration of the contribution they could make to the cause of the Kingdom by their example in the repudiation of this habit. We protest against untrue, misleading, and suggestive advertisements. We urge their prohibition. We call attention to scientific proof of the injurious effects of cigarettes, not only upon

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¶ 1465 REPORTS AND RESOLUTIONS

users, but also upon their offspring as contorting the reproductive advertising appeal directed particularly toward women and girls.

Our Responsibility

The moral and social decline of the past quadrennium has startled the spiritually minded people of the world. The long, hard ascent up the heights of Christian idealism has been countered with a demoralizing avalanche as the legalized liquor traffic—greatest curse ever to visit the human race—has all but overwhelmed a war-weakened generation. The home standards of a generation ago have been shattered at a million fire-sides. The teachings of the Church as to the physical, social, and moral evils of nicotine and alcohol have been scorned by millions, women as well as men, and especially by the youth of today, who are fast becoming the poison-tainted parents of what science declares will be a handicapped offspring of tomorrow. The truth uttered from the pulpit and the revelations of the laboratory as to the moral and physical destructiveness of nicotine and alcohol, have been clouded over by the falsehoods and the cleverness of the writers of advertisements and by the money-lunatic publicists. Many magazines and secular newspapers which were once the informers and inspirers of the homes, have become the hired tools of dispensers of narcotics and of the liquids which destroy. These tools steadily enter the homes where childhood is fostered and where treasuries were once reserved for the teaching of the Scriptures and the reading of that which was wholesome. The tragedy now being written across the homes, the schools, and the industries of America is alarming even the once callous, and there are now joining in the cry for relief from the curse which not only menaces every community but also is rapidly debauching government.

Long ago Methodism declared that intoxicating liquor cannot be legalized without sin. Wine through the centuries has not ceased to be a mocker, traitorously destroying individuals and blighting society. As the demoralizing effects of an unrestrained law of intemperance surround individuals and

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homes as stealthily as a serpent, there arises the cry of a bewildered people. Experience again re-presents that there is no relief except total abstinence for the individual and an effective legal prohibition by the State.

There is a call in Gilead to enter the hurt of the people. Our leaders can again marshal this people in a great counter march up the heights. The organized Christian forces of the land must resume their task of leadership for a nation not swayed by appetite or by a traffic which destroys.

Methodism from this hour accepts her responsibility and calls upon all her sons and daughters to break camp and join the fight against the greatest of all modern villainies. The response is, "Lead on, O King Eternal, the day of march has come."

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MISCELLANEOUS RESOLUTIONS § 2022

1960 Resolution

§ 2022. Temperance and Public Morals

1. Beverage Alcohol.—The Methodist Church reasserts its long-established conviction that the legalization of intoxicants as beverages violates the Christian standards of morality and social concern which this nation claims to accept. Alcoholic indulgence inflicts serious loss to the community in damage to health and efficiency, death through traffic accidents, the creation and intensification of poverty and economic waste. It contributes to the public disorder, crime, and moral deviation now threatening the welfare of the nation and the life of the church. It keeps alive the alcohol industry, with its insidious influence on social life and public affairs.

The Methodist Church is in militant opposition to the liquor traffic also because its product assails the bluest centers of personality and its procedures contribute greatly to the sickness and degradation of people, leading to deterioration of character, discord in family life, neglect and suffering of children. The use of alcoholic beverages adds serious and avoidable hindrance to our fellowship with God and creative helpfulness to men. Therefore, the church continues its unceasing battle against intoxicating liquors.

Because the church seeks to lead believing souls into fullness of life in Christ, our appeal is for total abstinence from all uses of intoxicants. Methodists, in refusing alcoholic beverages, should regard this as an essential part of their witness to the faith they profess and as evidence of loyalty to the highest. The practice of total abstinence should also be thought of by Methodists as a matter of stewardship concern for our brothers, for the inevitable influence of personal life imposes a solemn responsibility on each one.

Since successful personal and social reforms stem from convictions that must be based on broad and accurate knowledge, we give hearty endorsement to the program of our Board of Christian Social Concerns, Division of Temperance and General Welfare, and its special emphases on freedom from alcohol:

a) *Positive education* for a life free from beverage alcohol. This is the heart of the division's total effort. It is a broad and comprehensive educational program designed to reach all

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Methodists. Without it there can be no consistent and effective action for abstinence.

b) *Commitment to abstinence* is a natural and logical outgrowth of commitment to Christ. The division encourages sobriety as an essential manifestation of the Christian faith.

c) *Rehabilitation* of those who suffer because of beverage alcohol is clearly the obligation of all Christians. The division gives guidance to thousands of pastors and laymen who deal person-to-person with individuals and families seeking their help.

d) *Legislation as an effective means* to outlaw beverage alcohol is a natural outgrowth of the concern of informed citizens. The division stimulates local, state, and national legislation to protect individuals, families, and communities from the pressures of the organized traffic in beverage alcohol.

We denounce the continued invasion of the American home by liquor advertisers who seek through magazines, radio, television, and other media to indoctrinate even our children in the use of alcoholic beverages. We deplore governmental toleration of this practice and call on the Congress of the United States to enact legislation to prevent the use of radio, television, and other interstate means of advertising for such purposes.

We are deeply concerned over the growing practice of permitting the sale of alcoholic beverages through drug and grocery stores in a deliberate attempt to win the housewife as a customer.

We call upon all denominations to co-operate in a vigorous program of research and proclamation that the truth concerning the damage of social drinking and the benefits of personal abstinence may become known and accepted by all Christians.

We re-emphasize our concern for protective alcohol legislation in the public schools and call upon good citizens to inspire and support legislation that will effectively control and prohibit the traffic in alcohol.

2. *Gambling.*—The passion to acquire wealth without honest labor, inflamed by widely publicized giveaway programs and the growing movement to legalize gambling in state after state, is a serious concern for Christians. The practice of gambling undermines basic moral law as well as established economic laws. Gambling is a menace to business integrity, breeds crime, and is destructive of the interests of good government.

The dubious gains of petty gambling are not acceptable in financing the work of the church. All Methodist churches shall abstain from the use of raffles, lotteries, and games of chance for church support or church-related projects. Methodists

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§ 2023

APPENDIX

should protest all forms of gambling practices carried on by secular organizations in their communities.

3. *Narcotics.*—Narcotic addiction and the traffic in narcotics are major problems in the United States and around the world. The indiscriminate use of barbiturates, tranquilizers, and other dangerous drugs is an increasing menace. We call upon our people to support all-wise plans for the most effective control of narcotic distribution and use. We urge the development of more adequate facilities for the rehabilitation of narcotic addicts and proper education regarding the dangers in self-prescribed narcotics and tranquilizers.

4. *Tobacco.*—In the interest of a larger Christian influence and service we urge our people to abstain from the use of tobacco in all its forms. The American Cancer Society and the United States Public Health Service warn that a smoking-caused relationship is definite.

We remind our membership that the principle of right example must be considered in regard to the use of tobacco. Organizations and institutions related to The Methodist Church should refrain from accepting and printing advertisements for tobacco in their periodicals.

5. *Exploitation of Sex.*—The recent deluge of "clamor" magazines and motion pictures which commercialize sex to pornographic extremes reveals a growing and dangerous sickness in society. We urge our churches to institute courses of study for young people regarding Christian attitudes toward sex and personality growth. We call upon our members to encourage and participate in community action to eliminate the distribution and sale of pornographic literature, films, and amusements through voluntary and, where necessary, legislative means.

6. *Sunday Observance.*—We are concerned with the growing tendency toward the commercialization of Sunday. Some places of business need to be open on Sunday to serve the general welfare. But this is not true of many others. Sunday is a hallowed day commemorating our Lord's resurrection. By prayer and thanksgiving we exalt the risen Lord, who calls for the stewardship of our leisure, talents, and gifts to extend his Kingdom everywhere. We urge the voluntary closing of all non-essential commercial enterprises on Sunday. We encourage all Methodists to observe Sunday as a day of worship in our churches, rest, and family fellowship.

§ 2023. Abstinence Among Church Leaders

The Methodist Church advocates total abstinence for all its members. Those accepting nomination or appointment for any

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MISCELLANEOUS RESOLUTIONS § 2024

official leadership in the church are expected to refrain from all uses of intoxicating beverages.

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1964 Resolution

T 1822. Alcohol Problems and General Welfare

Throughout its history The Methodist Church has been concerned for the general welfare of persons. We are called by Christ to provide direct relief for persons in need, through private and public resources, and to seek diligently to change those conditions in society which create human suffering. All men should have maximum opportunity for security, health, happiness, and the abundant life to which Christ calls us.

1. *Alcohol Problems.*—The Methodist Church reasserts its fundamental concern with the problems of alcohol and the conviction that its members should abstain from all use of alcoholic beverages. The use of beverage alcohol in our highly organized and mechanized society denies the abundant life, creating havoc and misery in the lives of millions. Alcoholism alone, with its five million victims, has become the nation's third largest health problem. The use of alcohol causes men to harm their neighbors, both by deed and by example. Feeling a pattern of guilty involvement and callous rationalization, it separates man from God. Therefore, the Church continues its unceasing battle against intoxicating beverages.

Thus Methodists are called by love not only to abstain, but also to seek healing and justice for the neighbor who is victimized. Concern for the alcoholic and for all those in trouble because of beverage alcohol is the clear mandate of the Christian faith.

Total abstinence is a challenge to a more disciplined life in Christ, a witness based on Christian love and concern. It is a matter of conscience and Christian responsibility.

The Methodist stand is clear. We stand for total abstinence,

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and urge all members to abstain. Those accepting nomination or appointment for any official leadership in The Methodist Church are expected to set a worthy example by refraining from all use of intoxicating beverages.

Abstinence is not enough. We also urge our people to join with those engaged in positive and constructive programs seeking solutions to alcohol problems. These include education in church and school, rehabilitation for alcoholics, stringent attainable legal controls, and the stimulating of sound empirical research. Christians who love God and their fellow men can do no less.

Social Welfare.—Social welfare increasingly implies the concern of all persons, organized for the welfare of all persons. Continued high levels of unemployment and pockets of poverty highlight the critical need for public and private assistance to those unable to earn an adequate livelihood.

Public programs of welfare are needed which: provide physical necessities for the destitute; respect the integrity and dignity of persons; encourage economic independence; provide for services such as homemaking, birth control, literacy development, and cultural opportunities; offer a maximum of flexibility to meet individual needs; assign to social workers case loads which do not exceed professional standards.

The Church must develop specialized ministries to the blind, the physically and mentally handicapped, unmarried expectant parents, the divorced, the social deviants, and other groups of special need. Face-to-face contacts between the socially privileged and the underprivileged are seriously needed.

S. Aging.—All aging persons should be able to enjoy the fruits of their labor and to contribute to society according to their abilities. The elderly must first be viewed as individuals and secondarily as those who may have the special needs characteristic of old age.

Public and private efforts must be stimulated to meet the needs of the aging for social, medical, housing, employment, and personal services. Care must be taken to help the aging to remain involved in the life of the community and to retain their self-respect. Programs should provide for continuing growth of the mind, the spirit, and service opportunities. Specialized care must be provided for those who are dependent.

4. Crime and Delinquency.—It is our Christian duty to help protect society from lawless behavior through improved methods of prevention, control, and treatment of crime and delinquency. We support all sound procedures which help persons to become responsible citizens. We do not believe an individual should be excused from his personal responsibility, but we

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confess that all of us share responsibility for the social conditions which breed crime and delinquency. The judgment of God falls on all men.

We urge Methodists to work with other concerned citizens to improve law enforcement, judicial procedures, confinement and parole, and after-care systems. Specialized courts and treatment centers are often desirable, and deserve our full support.

The Methodist Church recognizes that most offenders can be rehabilitated. The redemptive fellowship and faith of the Church provide an essential resource for rehabilitation. We should study the factors which breed crime and delinquency, and be ready to accept children, youth, and adult offenders into our fellowship and to participate in face-to-face rehabilitative efforts.

5. Gambling.—Gambling as a means of seeking material gain only by chance is a menace to personal character and social morality. Gambling stimulates the desire to get something for nothing, to acquire wealth without honest labor. It encourages a primitive fatalistic faith in chance. Organized and commercial gambling is a menace to business, breeds crime and poverty, and is destructive of the interests of good government.

Legalized pari-mutuel betting has greatly increased gambling and stimulated illegal bookmaking. Dependence on gambling revenue has led many states to exploit the weakness of their own citizens. Public apathy and lack of awareness that petty gambling feeds organized crime have opened the door to the spread of legalized gambling. We support the strong enforcement of laws restricting gambling, the repeal of all laws legalizing gambling, and the rehabilitation of compulsive gamblers.

The Church has a key role in developing the spiritual health and moral maturity which frees persons from dependence on damaging social customs. All Methodist churches shall abstain from the use of raffles, lotteries, and games of chance for any purpose. Methodists should protest all forms of gambling practices carried on in their communities.

6. Public Safety.—We support all reasonable programs by public and private agencies which guard the safety of the public. We endorse driver-education classes in school systems, uniform traffic laws, the up-dating and strengthening of traffic courts and procedures, the requirement of seat belts for all new motor vehicles by law. Automobile manufacturers must take direct responsibility for designing cars with safety as a primary objective.

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Health insurance is good. Subsidies and administrative coordination by private, federal, and state governmental agencies may be necessary to care for unmet needs.

9. Drug Abuse.—We express concern and alarm over the widespread abuse of drugs which stimulate, depress, or distort human perception and behavior. The use of such drugs for the self-medication of emotional problems or for social and recreational purposes is inflicting untold suffering on thousands of our citizens.

The Church should support carefully designed plans to control the traffic in narcotics and to rehabilitate the addict. We urge the reform of existing legal barriers for successful rehabilitation of the drug offender. Experimental programs of rehabilitation must be expanded, including those involving the administration of controlled amounts of drugs under strict medical supervision. Churches should assist in developing halfway houses and similar centers to provide a therapeutic and supportive community for addicts.

We call on our people to avoid easy indulgence in tranquilizers, psychic energizers, and barbiturates. Drugs should be used only under medical supervision and for purposes of health and well-being. We deplore the growing use of dangerous drugs which produce hallucinations, and condemn the exaggerated claims of their devotees that such drugs offer spiritual insight.

10. Tobacco.—Responsible medical authorities the world over have linked cigarette smoking with lung cancer, emphysema, chronic bronchitis, cardiovascular ailments, and a host of other maladies. The United States government health agencies officially warn that smoking is seriously injurious to health.

Our people should take seriously their obligation before God to be good stewards of their health, their resources, and their influence on others. It is deplorable that so many sincere Christians help to create the social climate of addiction through their example in this matter. We expect ministers of The Methodist Church to abstain from the use of tobacco and urge all lay members of the church to abstain as well.

We call upon churches to institute programs of education for youth and adults on health and smoking. There should be supportive groups in the churches for those who wish to quit smoking. We ask all Methodist agencies and institutions to remove smoking ads from their publications and tobacco vending machines from their premises. We urge government planning to decrease the dependence of large segments of our economy on the growing and processing of tobacco.

11. Wholesome Attitudes Toward Sex.—Our society is

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We urge passage of implied-consent laws, strict regulation of the drinking driver, and adequate legislation and enforcement to prohibit teen-age drinking. We recommend that The Methodist Church adopt a program emphasizing highway safety and driver responsibility.

7. Mental Health.—Mental illness is a major health problem in all parts of the world. The incidence may vary from country to country; so may the major underlying and associated factors. But the facts of mental illness are present and must be faced by Christians. Appropriate measures for the prevention, care, and rehabilitation of those afflicted should be a concern of the Christian Church in its worldwide ministry.

The spiritual resources of the Church can be a great asset in the healing process. We commend the co-operative efforts of ministers and physicians in the care of both the physically and the mentally ill.

We encourage our churches to work with other agencies to assure adequate facilities for the care of the mentally disturbed and the retarded of the community, to offer counseling services to those emotionally and spiritually distressed, and to co-operate intelligently with physicians and institutions of healing in the over-all care of the sick. We commend the development of pastoral counseling centers to give in-service training to ministers, counseling services to ministerial families, and referral services to the churches. We encourage mental health education through family life conferences, pre-marital counseling courses in sex education, and fellowship groups for young adults, those in middle life, and the aging.

8. Medical Care.—Christians have a direct concern for health and healing. The Church has through the years pioneered in the establishment of hospitals and specialized medical services. The growing co-operation between physicians and clergymen attests to the vital role of the Church and its ministry as members of the healing team.

The extension of highly specialized medical services to a growing population ought not to result in the depersonalization of medical care. All persons should be free to choose their own physician or medical service. The rapid expansion of efficient hospitals, clinics, and nursing homes, supported by federal and state as well as private funds, is needed. A continuing expansion of medical training facilities is required, as well as research facilities. Every church should counsel its young people on the Christian meaning of the healing professions.

Our national resources should be mobilized to furnish health services to those in need. The principle and use of prepayment

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caught up in a strange revolution in sex standards. The commercial exploitation and distortion of sex in novels, newspapers, and films has become a disreputable feature of our social life. Youth and adults need the positive witness of the highest spirituality on human equality, that in creation不分了性, man and woman would, within the bonds of matrimony, participate in the mysteries of procreation and know the joy of intimate companionship through sexual expression. This church should lead out in programs of instruction on the biological, physiological, social, and theological dimensions of sex. Persons troubled and tormented by sex problems must find fortitude and refreshment in our churches.

We call on our members to support responsible community action for the total elimination of bad-taste pornography. We urge parents and leaders to abide youth in good reading and recreational habits.

12. *Responsible Parenthood.*—We affirm the principle of responsible parenthood. Each married couple has the right and the duty, prayerfully and responsibly, to control conception according to the circumstances of their marriage. Married couples are free within the limits of Christian conscience to use those means of birth control which meet the approval of the medical profession. We find no moral distinction between periodic coitus and the various types of contraception now available.

We call on the churches to counsel married couples and those approaching marriage on the principles of responsible parenthood. We urge the churches to support public policies which make available birth control devices and means to women on public welfare who wish to limit their offspring.

13. *Population Explosion.*—Overpopulation in vast areas of the earth has created a social crisis as threatening as the prospect of third world war. World population, now approximately three billion people, will probably double before the end of this century. The ancient specters of poverty, famine and war stalk the world.

We encourage the churches to urge participation by their governments in international programs of population control.

We urge the United States to implement its national policy of offering to any country on request technical assistance for population control. We favor the expansion of public and private research programs on fertility and eugenics.

the meaning and significance of drugs in their lives and the social and cultural conditions which may contribute to or alleviate the destructive use of drugs. Such an approach sees drug use and misuse in the larger social context of inadequate health care, inadequate education and substantially housing, poverty in the midst of plenty and housing without meaning, rapid social change and technological development, changing moral values and growing alienation, hostility and war between peoples, environmental pollution, the waste of natural resources, and the quest for purpose and meaning in life.

The human problems approach is interdisciplinary, i.e., it involves all relevant fields of human knowledge in the search for solutions. It requires total community involvement from professionals, self-help groups, volunteer agencies and concerned individuals in the public and private sectors. Such active mobilization of community resources makes possible the consideration of all relevant dimensions of the situation, personal and social.

The church can offer a religious and moral heritage which views each individual as a person of infinite worth and significance, sees meaning and purpose in all that debilitates the individual's health or functioning.

We are also deeply concerned about the widespread ignorance and fear of drugs and their effects on the part of the general public. Such lack of knowledge and understanding makes for hysterical and irrational responses. Humane and rational approaches to solutions require an enlightened public capable of making discriminating judgments.

We understand the drug problem to be a "people problem" rather than merely a chemical, medical or legal problem. As such, a human problems approach is required, focusing on why people use drugs, which by its chemical nature alters the

structure or function of the human organism." This broad definition encompasses a wide range of substances including medications, food additives, and household items such as aspirin, as well as psychoactive substances such as alcohol, tobacco, caffeine, heroin, barbiturates, amphetamines, Cannabis sativa (marijuana), tranquilizers, LSD, and miscellaneous substances such as glue and paint thinner. Even the proper medical use under guidance of a competent physician carries risks to health and functioning, and non-medical use increases those risks considerably.

We understand drug use to mean taking a substance responsibly in the appropriate amount, frequency, strength and manner that is likely to result in physical, psychological and social wellbeing and drug misuse to mean taking substance irresponsibly in an amount, frequency, strength or manner that is likely to result in damage to the user's health or impair his or her ability to function psychologically, socially, or vocationally, or proves harmful to society. The meaning of drug abuse is contained in the definition of misuse and is thus limited since it has generally connoted rather than clarified unmisuse. No drug may be considered harmless, but the effects of any given drug must be judged in the light of such variables as dosage, manner of ingestion, the user's personality and disposition, and the social setting in which the drug is taken.

The ministry of the church should be directed both to the prevention and the treatment of problems related to drug use and misuse. All members of society including churchmen and churchwomen should become thoroughly informed about drug issues so that they can make intelligent and responsible decisions about personal use and social policy controlling drug use. Therefore:

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1. We encourage and seek funding for the church and the larger community to develop various forms of drug education for children, youth and adults that deal with drug issues in an honest, objective, and factual manner. Informed public discussion is essential to enlightened public action.
2. We urge churches and their members to join with others engaged in positive and constructive programs of prevention and treatment to form a comprehensive, ecumenical, inter-faith and multi-disciplinary approach to the wide range of drug problems. The total resources of the community need to be mobilized. Therefore, churches should become involved in prevention and rehabilitation efforts and should encourage and support community-wide efforts to provide services and facilities to the total population in need.
3. We encourage public schools to integrate drug education into the curriculum in such a way that children and youth of the total community may learn about drugs in an open and supportive atmosphere that facilitates personal growth and responsible decision making.
4. We call upon the helping professions in general to develop an increased awareness of drug problems and to utilize their various skills in the search for solutions to these problems. The pastor should serve as a member of this inter-professional community service team.
5. We urge professional schools in theology, medicine, education, and other graduate schools to develop drug education courses for the training of their students. Opportunities for continuing education and in-service training should also be provided for these professionals.
6. We encourage the efforts by city, state and national governments to find ways and means to deal with people who have drug

- related problems within the framework of social, health, and rehabilitation services, rather than in the framework of law and punishment. The fundamental role of law enforcement agencies should be to reduce the traffic in drugs by apprehending the professional prostitutes. We ask legislative bodies to provide sufficient funding for an adequate drug education program.
7. We call upon members of the medical profession to join with the church, all community agencies and government in finding ways and means of preventing the misuse of those drugs which are intended to be therapeutic.
8. We call upon the mass media, advertising agencies and the drug companies which use them to frame advertisements to promote appropriate drug use rather than to encourage the indiscriminate use of drugs to solve personal problems.
9. We urge research into the effects, the extent, the causes, the prevention and treatment of all aspects of the use and misuse of drugs and believe that such research is urgent and should be pursued in an atmosphere of flexibility and freedom.
10. We support the efforts of the President, the Congress and state legislatures to develop social policy about drugs that is rational, humane, based on factual evidence, and commensurate with the known dangers of the drugs to the individual and to society.
- A. Alcohol**
- Alcohol presents a special case of drug usage because of its widespread social acceptance. We assert our fundamental concern with the problems of alcohol and affirm our conviction that the choice to abstain from the use of alcoholic beverages is sound and is a wise witness to God's liberating and redeeming love for mankind.
- This witness is especially relevant in a pluralistic society where drinking is so universally accepted and practiced; where excessive, harmful, and dangerous drinking patterns are so common; where destructive reasons for drinking are so amortized for youthful humanity can be exploited for personal gain; where alcohol contributes to a great proportion of fatal traffic and industrial accidents; where millions of individuals and their families suffer from alcoholism and countless others from various drinking problems; and where alcohol is a factor in many other social problems such as crime, poverty and family disorder.
- Thus the recommendation of abstinence to members of The United Methodist Church is based on a critical appraisal of the personal and socio-cultural factors in and surrounding alcohol use; the detrimental effects of irresponsible drinking on the individual and society and a concrete judgment regarding what love demands. The church recognizes the freedom of the Christian to make responsible decisions and calls upon each member to consider seriously and prayerfully the witness of abstinence as a part of his or her Christian life.
- Christian love in human relationships is primary, thereby making abstinence an instrument of love and always subject to the requirements of love. Persons who practice abstinence should avoid attitudes of self-righteousness which express moral superiority and condescension attitudes toward those who do not abstain.
- We believe that concern for the problems of alcohol carries with it the inherent obligation to seek the healing and justice in society that will alleviate the social conditions which contribute to and issue from alcohol problems. Therefore:
1. We urge every local congregation and each member to demonstrate an active concern for alcoholics and their families and sons, particularly youth and young adults,
2. We urge churches to make education about alcohol problems and the value of abstinence an integral part of all drug education efforts.
3. We favor laws to eliminate the advertising of alcoholic beverages.
4. We encourage churches to develop crucial action programs on alcohol problems which include preventive education in the family, church and community; utilizing mass media to develop responsible attitudes toward alcohol, alcohol use and alcohol related problems; care, treatment, and rehabilitation of problem drinkers; measures to prevent persons from driving while under the influence of alcohol; the achievement of appropriate and effective legal controls; and the stimulation of sound empirical research.
5. We urge the health system, especially United Methodist-related hospitals, to accept alcoholism as a medical-social behavioral problem and to treat the alcoholic person with the same attention and consideration as any other patient.
- B. Tobacco**
- Tobacco presents another special case of drug usage. Constrained by the overwhelming evidence linking cigarette smoking with lung cancer, cardio-vascular disease, emphysema, chronic bronchitis, and related illnesses, and moved to seek the health and well-being of all persons, we urge private and public health organizations to initiate intensive programs to demonstrate the link between smoking and disease. The United Methodist Church discourages personal

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from taking up this generally habitualizing practice.

We are especially concerned about the portrayal of smoking in connection with commercial advertising. We commend the suspension of cigarette advertising on radio and television. Smoking in other advertising is still depicted in ways which identify it with physical and social maturity, attractiveness, and success. We support the Federal Trade Commission's rules requiring health warning statements in cigarette packaging.

1. We support expanded research to discover the specific agents in tobacco which damage health, to develop educational methods which effectively dissuade smoking, to organize services to assist those who wish to stop smoking.

2. We urge the Department of Agriculture and other government agencies to plan for and assist the orderly economic transition of the tobacco industry—tobacco growers, processors and distributors—into other more benign lines of production.

3. We recommend limitation on tobacco smoking in our churches and in other public facilities in support of the right of nonsmokers to clean air.

4. We recommend the prohibition of commercial advertising of tobacco products in order to reduce orientation toward use of a proven health hazard.

C. Marijuana

Marijuana is one form of the common hemp plant, *Cannabis sativa*, which consists of the dried and crushed leaves and flowering tops of the plants. High concentration of the plant resin alone is called hashish, and is six to eight times as potent as the usual marijuana.

Marijuana has been in widespread use in middle eastern countries for several thousand years both as an inoxicant and as a medicinio although it is illegal in most countries of the world. No exact figures are available, but it is generally acknowledged that the use of marijuana has increased sharply in this country particularly among youth in recent years. Some estimates range as high as 24 million persons who have tried the drug at least once. The long-term physical effects of marijuana will not be known until some of the extensive scientific research currently underway is completed.

In the light of what is known, we urge the same recommendation of abstineno in the use of marijuana that we have traditionally held concerning alcohol.

At the same time, it appears that we need far more understanding concerning this facet of the drug problem than we have been willing to give. Therefore:

1. We urge that special attention be given marijuana in drug education programs. It is necessary to deal with the fear and misinformation which surround attitudes about this drug in order that discussion can be made on a rational basis.
2. At the federal and state levels we urge reform, on rational and humane principles, of laws controlling marijuana; especially in regard to making penalties commensurate with the known dangers.
3. We encourage a review of cases of persons already serving sentences for possession of marijuana committed before recent state and federal amendments to the laws lowering penalties.

D. Narcotics

Narcotics are a group of drugs whose analgesic action relieves pain and produces sleep or stupor. They include derivatives of the opium plant such as heroin, morphine, and codeine, and synthetic substances such as methadone and propiperidine. Medi-

cally, narcotics are employed primarily for the relief of pain, but the risk of physical and psychological dependence is well established. Dependence of both kinds refers to compulsive behavior characterized by a preoccupation with procuring and using the drug. The exact number of persons, commonly called "addicts," dependent on self-administered doses, is unknown, but estimates place the number as high as 200,000. The action of the narcotic induces hunger, pain, and aggressive and sexual drives; it is the desire or need for the drug rather than its effects which involves criminal activity associated with compulsive narcotic abuse. While the availability of heroin has long been prevalent in many inner-city black ghetto communities, it is a growing problem in all segments of our society. Therefore:

1. We urge members of the church to consider the compulsive user of narcotics as a person in need of treatment and rehabilitation, and to show compassion and supportive concern for them and their families.
2. We urge that public, private, and church funds be made available for prevention of drug abuse and for treatment and rehabilitation methods for compulsive narcotic users, which emphasize becoming productive and emotionally stable members of society, including types of chemical therapy.
3. We urge continual reform of the law to make it easier for the compulsive users to be treated, not as criminals, but as persons in need of medical attention, psychiatric treatment, pastoral care, and social rehabilitation.
4. We support strong enforcement measures aimed at reducing the illegitimate organization production, manufacture, distribution and sale of narcotics for profit.

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E. Sedatives and Stimulants

Sedatives are used therapeutically to treat anxiety, induce sleep, control convulsions, and also as muscle relaxants. Barbiturates, and the minor tranquilizers are the most commonly prescribed sedatives by physicians. The major tranquilizers commonly used in the treatment of serious mental illness do not appear to be misused.

Severe physical dependence on barbiturates can develop at dosages higher than therapeutic doses, and withdrawal is severe and dangerous. Overdose of barbiturates is currently one of the major methods of committing suicide. Accidental overdosage sometimes occur when sleeping pills are left by the side of the bed and an elderly sedated, confused person ingests a lethal dose. Alcohol and barbiturates combined multiply their effects so that drinking after taking medication is especially hazardous.

Through barbiturate capsules are manufactured by pharmaceutical companies annually to supply approximately 30 capsules for each person in the United States. A significant proportion of these legitimately produced pills are diverted into illegitimate channels.

Stimulants produce a sense of vitality, alertness and energy, plus the ability to do without sleep for long periods. Stimulants include amphetamines, methamphetamine, cocaine and mild stimulants such as caffeine and nicotine. Therapeutically they are used to treat obesity, narcolepsy, hysterical pains, fatigue and depression.

The stimulant misuser cannot be stereotyped, but ranges from the diet-pill abuser to the "speed freak." Few people die from direct overdose of stimulants but long term misuse may result in disorientation and paranoid psychosis. Stimulants are not a magic source of energy, but instead push the user to a greater expenditure of his or

her own physical resources, often to a hazardous point of fatigue. The body builds a tolerance so that larger doses are required to maintain the same "high." Stimulants such as amphetamines are available legally on a written prescription of a physician. These prescriptions cannot be refilled, but can be obtained from one or more physicians and filled by one or more pharmacists. Therefore:

1. We urge members of the medical profession to exercise special care in their prescription of sedatives and stimulants and that they provide therapeutic nonchemical alternatives where available and possible, especially to those on public welfare.

2. We urge the federal government to take the necessary protective steps to control excessive production and distribution of sedative and stimulant drugs by setting quotas, requiring precise record keeping of receipts and dispositions to be filed with the government periodically, and the insuring of adequate drug storage procedures through licensing requirements.

3. We call upon both the governmental and private sectors of society to develop comparatively a comprehensive regulatory system in which the drug industry, the drug distributors, advertisers, the medical profession and the consumers will be required to assume collective responsibility for the proper production, distribution, promotion and use of prescription and nonprescription drugs.

F. Psychedelics or Hallucinogens

Psychedelics or hallucinogens are a class of drugs which includes LSD, psilocybin, mescaline and DMT. These drugs produce radical changes in perception and altered states on consciousness. Hallucinogen refers to the illusion-producing properties of these drugs, and psychedelic means literally, mind-opening.

Scientific experimentation to determine therapeutic uses for LSD-type drugs include treatment of alcoholism, narcotic addiction and terminal cancer patients. As far as is now known, these drugs do not produce physical dependence. The full dangers are still under investigation.

Some persons take LSD in the search for self-knowledge and self-awareness, others in quest of mystical or religious experiences, still others because of disillusionment with reality and rebellion. Casual or promiscuous use is particularly hazardous since serious adverse reactions are common where warm and supporting settings are absent. These dangers include fear and panic which can lead to bizarre and self-destructive behavior or temporary psychosis. Long-term risks include prolonged depression, paranoia, psychosis, and the "flashback"—the recurrence of some or all aspect of the drug experience after the influence of the drug has gone. Buying LSD-type drugs through illicit channels carries the additional large dangers of unknown dosage and impure forms. Therefore:

1. We urge modification of current legal controls of psychedelic drugs in order to make more possible controlled professional therapeutic research with those drugs.

2. We urge responsible investigation and evaluation by agencies of the church, organizations, and individuals, into the claims of psychedelic drug-related religious experience.

3. We urge individuals to refrain from the use of psychedelics.

4. We call upon the churches to demonstrate actively their concern for those who use drugs.

Except from the Statement of Social Principles of The United Methodist Church.

Millions of living human beings are testifying to the beneficial consequences of therapeutic drug use, and millions of others are testifying to the disastrous consequences of drug misuse. As other elements of the created order, drugs are given to persons for their stewardship; they may help or hinder their God-given humanity. We encourage wise policies relating to the availability of powerful and potentially harmful prescription and over-the-counter drugs; we urge that complete information about their use and misuse be readily available to both doctor and patient. We support the strict administration of laws regulating the sale and distribution of narcotics such as opium and its derivatives. We realize that the use of such drugs on alcohol and marijuana can lead to a loss of effectiveness in human life and may result in drug dependency. We assert our long-standing conviction that the choice to abstain from alcohol, and now marijuana, is a faithful witness to God's healing and redeeming love for persons. Since the use of tobacco is a major factor in both disease and death, we support educational programs directed toward prevention of such use. We support regulations that protect society from users of drugs of any kind where it can be shown that a clear and present social danger exists. Drug misuse should be viewed as a symptom of underlying disorders for which remedies should be sought.

APPENDIX IX

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II. Some Theological and Ethical Assumptions

A. Theological Assumptions.

1. The Essential Affirmation of Faith.

We believe that God's grace, in justifying us, has freed us for love and concern for our fellow man, and that He commands us so to love. This same grace at the same time frees us for responsible self-affirmation, which must be involved in any action expressing our own love toward our fellow men. Further, the doctrine of Creation involves accepting both ourselves and others as valuable before God, thus implying freedom and limits to that freedom.

E. Report of
THE CONSULTATION ON THE THEOLOGICAL AND ETHICAL ASSUMPTIONS

RELATIVE TO CHURCH ALCOHOL POLICY

to

Detroit, Michigan
 October 20-22, 1967

**General Board of Christian Social Concerns
 of The Methodist Church**

February 26 - March 1, 1968

1. The Essential Affirmation of Faith.
2. Continuing Issues.
 - a. Responsible enjoyment of Creation and the nature of man's celebration of all of God's acts of love toward him need continuing attention in regard to implications for Methodist alcohol Policy.
 - b. Methodist's understandings of the nature and direction of The Methodist Church need to be related to the Church's views on social issues and personal moral behavior.
 - c. The continuing tension between theological commitment and pragmatic concerns in the development of Methodist Policy on alcohol needs to be considered.
 - d. The theological significance of voluntary abstinence as a Christian position needs careful restudy in the light of its implications for social responsibility.
 - e. Methodist policy on alcohol problems should be open to ecumenical theological and ethical discussions as well as to the findings of responsible social science.
3. Implications.

Department of Alcohol Problems and Drug Abuse
 Division of Alcohol Problems and General Welfare
 General Board of Christian Social Concerns
 The Methodist Church

The theological assumptions imply ethics of responsible freedom under God.

B. Ethical Assumptions.

1. We can suggest some of the dimensions of Christian responsibility which should concern the individual Christian in regard to his personal decision about the use of beverage alcohol. Whether the individual chooses to drink or to abstain, he should seek to understand and accept his responsibility for:
 - a. The relation of his decision to his relationship to God and to God's purposes for him, his church, and society.
 - b. His own motivations for his decision.
 - c. The effects of his decision on his own life and the lives of others.
 - d. The influence of his decision on general social attitudes toward alcoholic beverages and on social patterns of drinking or abstinence.
 - e. The necessity of refraining from drinking patterns which have been clearly defined as wrong by law-abiding persons in the field of alcohol problems.
 - f. The influence of his decision on the attitudes of his own family toward alcohol and alcohol problems.
 - g. The necessity of effective education on alcohol problems in his family, his church, and his community.
 - h. The need to develop all possible resources of family, church, and community to help persons grow into the kind of maturity which makes it possible for them to cope with the tensions of life without undue dependence upon alcohol or drugs and to foster a social milieu conducive to responsible decision making.

1. The need for effective action, along with other concerned persons, to alleviate social problems and contribute to and issue from alcohol problems.
2. The need to develop new and improved facilities for treatment and rehabilitation of individuals and families suffering from the consequences of drinking problems; and to develop a healing, reconciling, and sustaining community in the church for such persons.

2. Even as the individual needs to recognize these dimensions of his responsibility to his God and his church, so the church needs to recognize its responsibility to guide and sustain the individual in his efforts to understand and accept his responsibility.

- III. Some Guidelines for the Development of Methodist Policy.
 - A. There are at least two levels of the church's concern in the development of policy on alcohol problems:
 1. What the church has to say to its own members--a confessional task.
 2. What the church has to say "to the world"--a task of apologetics and ecumenical and social strategy.

- B. It is the church's responsibility to make normative statements about conduct within a cultural context rather than to make statements of abstract ideals or unreal principles to which it asks individuals to conform.
- C. The church should not elevate specific instances of general principles to the status of binding rules.
- D. Guidelines for individuals, to be effective, should be stated educationally rather than legalistically.

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IV. A Critique of the Present Policy of the Methodist Church on Alcohol.

A. The present policy of The Methodist Church is to be commended for:

1. The concern which it has manifested toward alcoholics and their families.
2. The continuing efforts to define a position on the use of beverage alcohol which is theologically based and ethically sound.
3. Continuing programs for education and action on alcohol problems.
4. Emphasis on personal commitment.
5. The recognition of the relationship of alcohol problems to other social problems.

These strengths should be continued in any reconsideration and re-statement of Methodist alcohol policy.

B. The present policy of The Methodist Church cannot be considered inadequate because it is

- (1.) Oriented toward a conviction that voluntary abstinence is a preferred option for the behavior of a Christian, or
- (2.) On the grounds that it is out of step with prevailing social customs relating the use of alcohol, or
- (3.) On the premise that a change of policy will enhance the institutional status of the church. These reasons are considered insufficient to warrant a change in Methodist policy.

C. The present policy of The Methodist Church is inadequate because of the following reasons:*

1. It is inconsistent and inaccurate within itself.

- 11 - APPENDIX IX (Cont.)

2. It is theologically unsound and incompatible with much that is significant in the General theological stance of The Methodist Church.
3. It is not in harmony with data and insights emerging in the behavioral and social sciences, especially with respect to findings pertaining to character development, achievement of personal autonomy, and the requirements of a quality of corporateness that is established on a basis of voluntarism rather than of authoritarianism.
4. It distorts values in a time of social instability when society desperately needs the clearest and most responsible guidance in the whole realm of values that the church can help it achieve.
5. It presents The Methodist Church in the contemporary scientific, social and cultural context in an image that is indefensible.
6. It is an inadequate and ineffective way of pursuing the values toward which it purports to be directed.
7. It is producing hypocrisy and a loss of integrity in the corporate life of the church, and in the lives of many ministers and laymen.
8. It fails to recognize adequately the pluralism of The Methodist Church which makes it not a homogeneous cult, but a heterogeneous church increasingly representative of all national and ethnic traditions.
9. Methodist strategy should become ecumenical and communarian recognizing that there is no "Methodist" approach to alcohol problems. Any approach should be re-enforced by all the resources available to the community.
10. It tends to obscure the essential Christian truth that the loving relationship to the neighbor always is the context and controller of the voluntary acceptance of the abstinence position. This means that it is "total" only in the sense that it is the usual or customary response to alcohol of the person accepting it. It is not "total" in the sense that no exceptions ever can be taken of it.

* An explanation of items 1-7 of this section is to be found in the Appendix.

- 12 - APPENDIX IX (Cont.)

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- 12 - APPENDIX IX (Cont.)
- 13 - APPENDIX IX (Cont.)

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V. Some General Considerations for Development of a New Policy**A. General Concerns:**

1. Problems related to the use of alcohol should be viewed in the context of the church's concern for all social problems.
2. The emphasis in this concern should be on ethical maturity—the maturity which makes it possible to deal responsibly with all the value options pertaining to the use of alcohol, including the voluntary abstinance option which the church may wish to continue to affirm, recognizing that abstinance is an instrument of love, and it is therefore always subject to the requirements of love. If it can never be set aside, if love so requires, it is law and not freedom.
3. The corporate and social as well as the individual nature of Christian responsibility for alcohol problems needs to be recognized.
4. An effective approach to alcohol problems must be ecumenical and open to dialogue and to cooperation with concerned persons and groups outside the church.

B. A Recommendation for a new kind of statement for the guidance of individuals.

We recommend development of a new statement along the lines set forth by the United Presbyterian Church in 1961:

- "Individual Practices—In introducing the following action we wish to emphasize:
1. that the use of alcoholic beverages, particularly in our highly interdependent society, is far more than an individual problem,
 2. that the use of alcoholic beverages in some situations is an invitation to disaster,
 3. that drinking in any situation may have unintended and unexpected results,
 4. that the practice of abstinance is imperative under certain conditions and to be encouraged in any situation,
 5. that all drinking must be evaluated not in terms of one's right to drink or not to drink, but in the light of Christian responsibility for our fellow man in society, and
 6. that God confers upon each of us, together with freedom, the obligation to make responsible moral choices.

"The 173rd General Assembly"**"Encourages the practice of voluntary abstinence;"**

"Recognizes that there are many persons in our churches who in honesty and sincerity choose to drink moderately, and urges those who so drink and those who abstain to respect each other and constructively work together in dealing with the problems of alcohol; and
 "Unequivocally condemns immoderate drinking as an irresponsible act."

(Social Deliverances 1961, pp. 23-24)

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